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Callander
(John)

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T W O
ANCIENT SCOTTISH POEMS;

THE
GABERLUNZIE-MAN,
AND
CHRIST'S KIRK ON THE GREEN.

WITH NOTES AND OBSERVATIONS.

B Y
JOHN CALLANDER, ESQ. OF CRAIGFORTH.

By strange chanellis, fronteris, and forelandis,
Uncouth coiftis, and mony vilsum strandis,
Now goith our barge —

G. DOUGLAS,

EDINBURGH:

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W. ANDERSON, STIRLING; AND
A. DONALDSON, LONDON.

M,DCC,LXXXII.

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TWO

ANCIENT SCOTTISH POEMS;

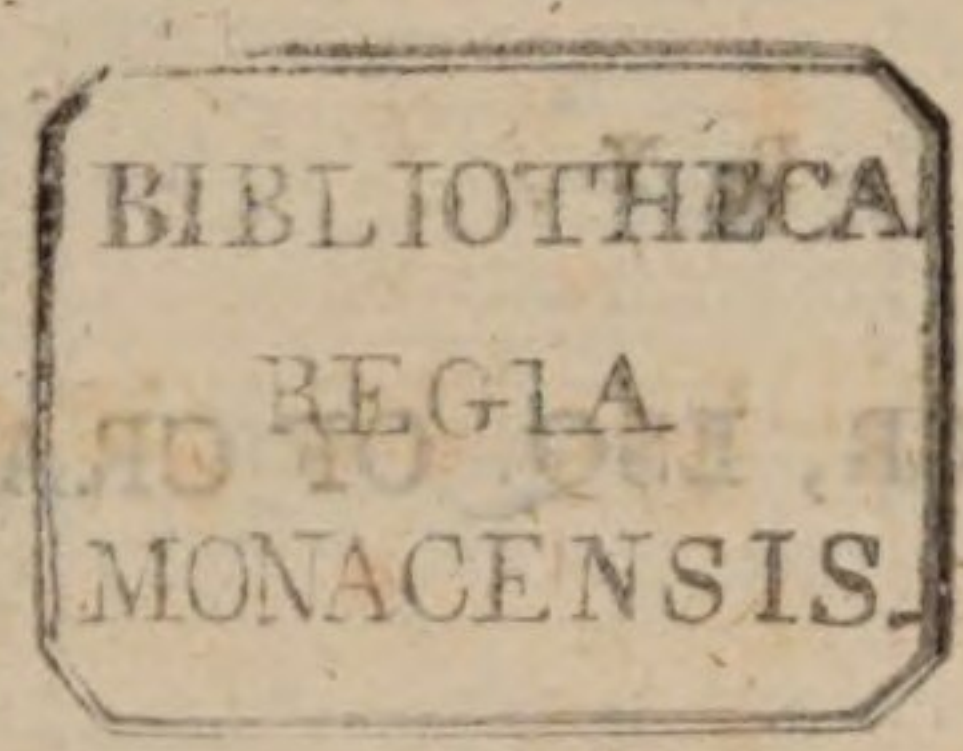
THE

GABRIEL UNIE-MAN,

AND

CHRIST'S KIRK ON THE GREEN.

WITH NOTES AND OBSERVATIONS.



By George Campbell, Minister, and for-
warder, and many other friends,
— how good our hearts —
G. D. D. D.

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GOW; AND SON, ABERDEEN;
W. ANDERSON, STIRLING; AND
A. DONALDSON, LONDON.

M.DCCCXXXII.

[H]
TO THE HONOURABLE
SIR DAVID DALRYMPLE, BART.
LORD HAILES,

MY LORD,
ONE OF THE SENATORS OF THE COLLEGE
OF JUSTICE.

MY LORD,

IN addreses of this sort, it is almost equally difficult to avoid the servile tone of flattery, as to suppress the honest feelings of the heart, while we speak to those we love and esteem. Happily for me, the public and private character of LORD HAILES will ever secure the author of the following observations from an imputation he disdains, while he gladly embraces the opportunity of presenting this little tract to the person who can best judge, whether an attempt to replace the Etymology of

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our ancient language on a rational and stable basis, deserves any attention from the public.

Your Lordship has permitted me to look to you, as the patron and guide of my researches; and it is a poor return to this condescension I now make, in subscribing myself,

MY LORD,

Your Lordship's much obliged,

And most faithful humble servant,

JO. CALLANDER.

CRAIG-FORTH, *April 2.*
1781.

INTRODUCTION.

WE have published these little poems, which tradition ascribes to James the Fifth of Scotland, with a few notes, as a specimen of the advantages which Etymology may derive from comparing those called *original*, and *sister* languages, and their various dialects. The science of Etymology has, of late years, fallen into disrepute, rather, I believe, from the ignorance or negligence of some of its professed admirers, than because it is of little utility or importance to the Republic of Letters. But many attempts, and sometimes with success, have been made in this kind of investigation. The *Dutch* has been illustrated by the *Frisian* and *Teutonic*; the *English* by the *Anglo-Saxon*; and the *German* has been explained, with much labour and care, by Wachter, and others, from the ancient monuments of the Franks, Goths, and Alamanni. The learned Ihre, Professor at

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Upsal, has illustrated the ancient language and laws of Sweden, in his *Lexicon Swio-Gothicum*, a work that will ever be regarded as a noble treasury of Scandinavian antiquities. Men of learning need not be told how much Britain owes to the labours of Hickes, Junius, Spelman, and Lye. These writers have followed, with indefatigable pains, the faint and almost vanishing traces of our ancient language; and have succeeded, as far as it was possible for men to succeed, without the knowledge of those principles which alone form the basis of true Etymology.

Not attending to this great truth, which we have recorded in the scriptures, that the whole race of mankind formed at Babel one large family, which spoke one tongue, they have considered the different languages now in use all over our globe, as mere arbitrary sounds,---names imposed at random by the several tribes of mankind, as chance dictated, and bearing no other than a relation of convention to the object meant to be expressed by a particular sound. They were ignorant that the primæval language spoken by Noah and his family, now subsists no where, and yet every where; that is to say, that at the dispersion of the builders of Babel, each hord, or tribe, carried the radical words of the original language into the several districts
to

to which the providence of God conducted them; that these *radical* words are yet, in a great measure, to be traced in all the different dialects now spoken by men; and that these terms of primary formation are not mere arbitrary sounds, but fixed and immutable, bearing the strictest analogy to the things they describe, and used, with very little material variation, by every nation whose tongue we are acquainted with. The proofs of this great etymological truth rise to view, in proportion to the number of languages the researches of the learned, and the diaries of the traveller, bring to our knowledge; and we hope, by the small collection we have been able to form, and which, at some future period, we propose to lay before the public, to set the truth of our assertion beyond the reach of cavil. But this is not the place to enter further into the arguments by which we propose to elucidate our hypothesis, and therefore we shall present to the reader a word or two, selected from a vast number of others which might be produced, as a specimen how far our principles are just, and consonant to analogy.

MOON.---Goth. *mane*. Ulph. *mana*, A. S. *mona*. Hl. *mana*. The primitive is the Oriental *mun*, enlighten, advertise. Hence Lat. *monere*, Engl. *monish*, *admonish*. Pers. *mah*, the moon. The
Turks

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Turks write it *ma*. Gael. *mana*. Gr. *μην*, and Æol. *μανα*. Dan. *maane*. Alam. *mano*. In the ancient Arabic *manat*. Hebr. *meni*, in Isa. 66. ii. and the Americans of Virginia say *manith*, and in the Malabar dialect *mena*, a month. From *man* the Greeks formed *μανια*, madness, supposed to be occasioned by the influence of the moon. Hence our *maniac*, a mad-man; *Menuet*, *minuet*, sacred dance, and of very high antiquity, representing the movements of the sun and moon. The primitive *mun*, pronounced *man*, signifies the *band* and a *sign*. Hence *mon*, *men*, *man*, are applied to sun and moon, also to denote every thing relative to *signs*. Hence Lat. *manus*, and our *month*, &c.

Instead of carrying on our researches into the many other collateral meanings of this word, we shall amuse our readers with another, shewing that the same principle of universality in language prevails in all.

MALADY.—Hebr. *malul*, evil, chagrin, grief; *moul*, patience. Pers. *mall*, evil. Hebr. *mulidan*, to suffer. Arab. *mel*, patience. Celt. *mal*, bad, corrupt. Hence Lat. *malum*; Fr. *mal*; *malade*; *maladerie*, an hospital; the *malanders*, a disease to which horses are subject; *malice*, *malignity*.

Lat.

Lat. B. *male-astrofus*, *ill-starred*, as Shakespeare has it, Othello, Act V.

Had the laborious Johnson been better acquainted with the Oriental tongues, or had he even understood the first rudiments of the Northern languages from which the English and Scots derive their origin, his bulky volumes had not presented to us the melancholy truth, That unwearied industry, devoid of settled principles, avails only to add one error to another.

Junius, Skinner, and Lye, though far superior to Mr Johnson in their knowledge of the origin of our language, yet, in tracing its foundation, seldom go farther back than the Celtic, and Ulphila's Gothic version of part of the New Testament. Nay, the elegant and learned Ihre tells us plainly, that it is unjust to demand any thing further. But still the question recurs to an inquisitive reader, Whence were these Celtic and Gothic terms formed? Every smatterer in Etymology knows that the Greek and Latin are modern tongues, when compared to the Oriental and Celtic dialects; and the blundering attempts of Eustathius, the author of the Etymologicon Magnum, Varro, and Festus, prove, beyond a doubt, that these writers were equally ignorant of the true meaning of their
mother

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mother tongues, and of the originals from whence they were derived. Misled by those blind guides, we find Vossius and Skinner very gravely asserting, that *Venus* is formed *a veniendo*, quia omnibus venit; *vulgus*, a *volvendo*; *malus*, from the Greek *μελας*, black, and *μαλακος*; *manus* from *munus*; and *mons*, a mountain, *a movendo*, quia minimè movetur; *mare*, quod amarum sit; *muscle* of the body, from *mus*; and *musquet*, from the Greek *μοσχος*, a calf.

It were easy to swell this catalogue, which any of our readers may augment at their pleasure from every page of every Lexicographer, ancient and modern.

Of all the Nothern dialects none has been more neglected than the Scotch, though it transmits to us many works of genius both in poetry and prose; and also some glossaries, which are not unuseful in pointing out the affinity of the ancient Scotch with its kindred dialects. Of these, the largest is that annexed to Bishop Douglas's version of the *Æneid*. But it wants many words which actually exist in that translation, and a great many more are so distorted by false derivations, that they only serve to multiply our doubts.

Our language, as it is at present spoken by the common people in the Lowlands, and as it appears

appears in the writings prior to the seventeenth century, furnishes a great many observations, highly deserving the attention of those who wish to be acquainted with the Scandinavian dialects in general, or the terms used by our ancestors in their jurisprudence and poetry, in particular. Many of those serve materially to illustrate the genius, the manners, and customs of our forefathers. In Scotland, the Old Saxon dialect, which came over with *Octa* and *Nebriffa*, the founders of the Northumbrian kingdom, has maintained its ground much longer than in England, and in much greater purity. This must be owing to the later cultivation of this part of the island, and its less frequent communication with strangers. In South Britain, the numerous swarms of Normans and French, who followed William, and the Plantagenets, soon made their language that of the bar, and of the court. At the same time, the long wars with France, and the extensive possessions of the English on that part of the continent, entirely changed not only the orthography, but also the pronunciation of the original Saxon; nor do we hesitate to say, what we shall soon endeavour to prove, that we, in Scotland, have preserved the original tongue, while it has been mangled, and almost defaced, by our southern neighbours.

It is an undoubted fact, that the original language of this whole Island was the Celtic, now split into the several dialects of the *Gaelic*, *Welsh*, and *Armoric*. In the present Scotch, we see indeed a few traces of this ancient tongue, which the inhabitants left behind them, when they fled for refuge to the mountains of Scotland and Wales; but these are very easily distinguished from the now prevailing language of the country. In like manner we discover to this day, in the German, many marks of the same original, which were infused into it by the neighbouring Belgæ and Gauls, the posterity of the ancient Celts, by whom this Island was originally peopled. *Susmilch* has proved this from the likeness of many German and Armoric words. Many more examples might be adduced from the Gaelic, in which the radical word is often preserved, though lost in all the dialects of the German language. Of this number is the word *schleuse*, the root of which is only to be found in the Welsh *Llaw*, the arm, or the hand. From this word was formed *Llawes*, which has been adopted into all the German dialects, in the same manner as *manica* from *manus*, or the Irish word *braccaile*, a bracelet, from *brac*, the arm, and *caile*, an ornament or covering. The word *treten*, has also greatly puzzled

puzzled the German etymologists, though it seems naturally derived from the Irish *troed*, the foot, whence also comes our word *tread*.

The intimate connection of the Scots with the Teutonic, German, Islandic, and other northern dialects, appears, first, from the similarity of sound, and enunciation. This is principally to be remarked in the sound of the vowels, which retain the same uniform tones in the broad Scotch, that they do in the languages above mentioned; whereas the singular caprice of the English pronunciation has varied and confounded them beyond the comprehension of rule. The German guttural pronunciation of *ch*, *g*, *gh*, is quite natural to a Scotchman, who forms the words *eight*, *light*, *sight*, *bought*, &c. exactly as his northern neighbours, and as the Germans do. How much the English have deviated from this, we may see from the few following examples.

<i>German.</i>	<i>Scots.</i>	<i>English.</i>
Beide,	Baith,	Both.
Eide,	Aith,	Oath.
Kiste,	Kist,	Chest.
Meiste,	Maist,	Most.
Brennen,	Bren,	Burn.
Gehe,	Gae,	Go, &c.

We have to observe, in the second place, that our language contains many words which were never admitted into the English dialect. These, a few excepted, which are derived from the Gaelic, are either pure German, or Scandinavian. We have annexed a few examples from our Scoto-Gothic glossary as a specimen.

<i>Scots.</i>	<i>German, &c.</i>
Blate,	Bel. Blode,
Dech,	Deeg.
Barm, yest,	B. Barm.
Kail,	G. Kohl.
Coft,	Koeft.
Bikker,	G. Becher.
Sicker,	Sicher.
Kemp,	Kampfen.
Haus,	G. Hals.
Mutch,	G. Mutz.
Skaith,	G. Schade.
Slough, skin,	B. Slu.
Spill,	B. Spillen.
Red, advise,	G. Rathen.
Lift, sky,	G. Luft.
Tig, touch gently,	B. Ticken.
Forloffen,	G. Weglaufen.
Bruick,	G. Branchan.
Reek,	Rauch.
Bouk,	G. Baugh, the belly.
Fie, cattle,	G. Vieh.
Kummer,	G. Kummer, sorrow.
Krummy, crooked,	G. Krumm.

Fremd,

INTRODUCTION. 13

Scots.

German, &c.

Fremd,	G. Fremd, strange.
Low, flame,	G. Lohe, flame.
Leglen,	G. Leghel, a milking-pail.
Win,	G. Wohnen, to dwell.
Yammer,	G. Jammern, to complain.
Keek,	B. Kieken.
Girn,	Isl. Girnd, desire, anger.
Muil,	Isl. Molld, pulvis.
Egg,	Isl. Egg, acies.
Awn,	Goth. Aigan, to possess— <i>Aigin</i> , my own.
Elden,	Isl. Eldur, fire.
Etter and ettercap,	Isl. Eitur, poison, venom.
Dill,	Isl. Dil, to conceal.
Ern,	Isl. Ernur, large hawk.

These may suffice, though it were easy to add more examples.

The use of investigating our Scottish dialect, will also appear from its retaining many radical words, which are either totally lost in its sister languages, or which are no longer enounced in the primitive sounds. In this number is *gear*, or *gier*, which signifies dress, furniture, wealth. This word, like the Greek *αἶγυς*, denoting originally *a goat-skin*, afterwards *a shield*, and lastly the *sacred shield* of Minerva, has greatly enlarged its primitive signification. From the original meaning of the Islandic *gera*, a sheep-skin, this word came to signify covering, dress, ornament, goods,

goods, riches ; cattle being all these to the most ancient nations. Now this word is used by our writers, in all these acceptations ; and, though no longer found in the German, yet it is the fruitful mother of many ancient and modern words in that language. From it are evidently derived *haufegeraeth*, the Saxon *gerada*, and the Swedish *gerad* and *gerd*, tribute paid both in goods and money ; the etymon of which neither Spegel nor Ihre understood :--- (Vide Ihre, Lex. in *gerd*, *utgerd*). The word *grath*, in our language signifying utensils and furniture of all kinds, is from the same origin ; as also the German *gier*, a miser ; *gieren*, to desire anxiously ; *geirig*, covetous ; *gern*, willingly ; whence our *yearn*, with many others of the same family, the signification being changed from the *object* itself to the *desire* of possessing it, and afterwards enlarged to express any *desire* in general, in the same manner as in English the word *liquorish*, from *liquor*, in its primary sense first denoted the desire of *drinking*, and afterwards any *lustful desire*. Our word *gar*, make, prepare, is another word not found at present in the German language, in its original meaning. But from it come the words *gar*, ready ; *garven*, to prepare and curry leather ; with a great many more in the old and pure German dialect ; and
in

in the Alammanic *garuvin*, *garuuen*, whence *garue*, ready, prepared; the Islandic *giorwer*, ready made; and in the ancient Runic Inscriptions, *gjarva*, *kiarva*, whence our *carve*, to cut up, *i. e.* prepare meat for eating. The Welsh say *kervio*, and the Gaels *corrbham*. Casaubon and Stephanus were certainly driven to the last extremity, while they bring in this word from the Greek *εἰκονα*, or *ικονα*, a picture. But with these writers, the most extravagant conjectures often supply the want of solid principles.

To mention only one instance more; our word *grean*, the muzzle or upper-lip of cattle, is the only root from whence the German *grynen*, to laugh, can be derived, the etymology of which has given rise to a variety of conjectures. Our *girn*, and the English *grin*, are from the same root.

These few remarks may suffice to shew the great usefulness and importance of investigating the terms and phrases of our ancient language, since these not only tend to elucidate the ancient manners and customs of our remote ancestors, but also throw much light on its sister-dialects of the North; by which we mean all those spoken from the heads of the Rhine, and of the Danube, to the farthest extremities of Scandinavia and Iceland.

It

It is high time that something of this kind were attempted to be done, before the present English, which has now for many years been the written language of this country, shall banish our Scottish tongue entirely out of the world.

We cannot conclude these curfory remarks without congratulating our readers on the establishment of a Society, which promises to revive a taste for the study of national antiquity. The worthy nobleman to whose truly patriotic spirit it owes its institution, and the gentlemen associated for so laudable a purpose, it is hoped, will look with indulgence on this poor attempt to second their endeavours, in restoring and explaining the ancient language of Scotland.

T H E

T H E

GABERLUNZIE-MAN.

I.

THE pauky auld Carle came o'er the lee,
Wi' mony gude eens and days to mee,
Saying,

Gaberlunzie] This word is compounded of *Gaber*, *Gaber*, a Wallet or Bag, and *Lunzie*, loin, *i. e.* the man who carries the wallet on his back, an itinerant mechanic, or tinker, who carries in his bag the implements of his trade, and strolls about the country mending pots and kettles. In such disguises as this James V. (as is said) used to go about the country, and to mingle, unknown, with the meanest of his subjects. These frolicksome excursions often gave birth to little amorous adventures, which our witty Monarch made the subjects of his song, as he was second to none of his age in the sciences of poetry and music.

The root of the word *gab* is the Celt. *cab*, signifying to contain. Hence Scot. *gab*, the mouth, which contains our food; English *gobbet*, a morsel; the French *gober*, to swallow, and *gosier*, the throat. The large barks on Loch-Lomond for

C

carrying

carrying wood, are called *gaberts*. From *gab*, and *gab*, come English *gabble*; and *gabbing* is used by Douglas for idle talking, Prologue to I. *Æn.* p. 6. v. 43. Rud. Edit.—and last line of leaf 3. Lond. Edit. 4to, 1553.

“ Quhilk is nae gabbing fouthly, nor no lye.”

In the same sense, Isl. *gabb*; Ludibrium, *gabba*, to deride; A. Sax. *gabban*, and many more words of the same import, *gaggle*, *gaffer*, and Old Fr. *gaber*, *gabbasser*, to mock; *gabatine*, mockery; Islandic *gamman*, drollery; Gal. *geubbeth*, falsehood; and *gaw*, *caw*, *gab*, cheating; Old Fr. *ganelon*, a traitor. We have collected these words from various languages, as they not only explain the primitive idea of the word *gaber*, which none of our Etymologists have done, but prove what we shall every moment have occasion to shew, that the radical term once ascertained, throws light on all its derivatives, which are easily reducible to it, though scattered far distant from each other, among the various dialects used by different nations. To this family belongs Lat. *capio*, whence our *capacity*, *capture*; the Scots *cap*, a drinking vessel; *cab*, a measure, mentioned in the Version of the Old Testament; and many more, all including the idea of *capacity*, or *content*; as *cabin*, Belg. *kaban*; Welsh, *cab*, *caban*, all signifying the same thing; Gr. *καπαινη*; Lat. *cabana*, *cabbage*, from the form of its top, resembling a basin or large cup, which has much puzzled Junius; Lat. *cavus*, our *cave*, and the Fr. and Engl. *cabinet*.

Lunzie] We have elsewhere observed, with Mr Ruddiman, that the Z, by the old Scots writers, is always used in the beginning of the syllable for the English Y. The reason is, that the figure Z much resembles the Saxon G, which the English often change into Y, as *yard* from *geard*; *yea* from *gea*;
year

year from *gear*, &c. Thus *Yetland* is by us written *Zetland*, and *ye*, *year*, *young*; *ze*, *zere*, *zyng*; *ranzies*, *fenzies*, for *reins*, *feigns*, and the like. This we remark once for all. In other sister dialects Z has the force of S. Thus Bel. *zour*, four; *zuid*, south; *zon*, fun; Slav. *zakar*, fugar; Ital. *zanni*, Gr. *σαυοι*, and in the Bar. Gr. *Ἰσαυοι*, buffoons, whence our *zany*.

Lunzie] Lung, loin, lunzie; *bene*, the thigh bone. In Swed. *lend*, *land*, the loin. In the Laws of Gothland, cap. 23. 4. *Synes lend oc lyndtr*; si appareant lumbi et pudenda. They also write it *Ljumske*; Ihre, in voce. Isl. *lend*, *boh*, *ledwi*. Ger. *lenden* and *lanken*, and hence our *flank*. Welsh, *Llwyn*; and in Finland, *landet*, the loin. Ital. *longia*; Fr. *longe*; Scot. *lend*. Vide Not. S. Kirk. St. From the ancient Goth. *Ljumske*; the Lat. *lumbus*; Dan. *ljuske*; whence our *lisk*. The primitive is *Lat*, *Let*, broad, extended; whence the Gr. *πλατυς*, and the Latin *latus*.

Thus the *Gaberlunzie-man* literally signifies the man who bears a bag, or wallet, on his back or loins; a pedlar; Scot. a *pack-man*.

STANZA I.

VER. I. *Pauky*] Sly, cunning, Bel. *Paiken*, to coax or wheedle. Douglas, p. 238, v. 37.

Prattis are repute policie, and perrellus *paukis*.

Auld] Old Ger. *alt*, as *eald*. Isl. *aldradur*. Dan. *Eeld*. Scot. *eild*. Casaubon brings this from *εωλος*, *vetus*, and *Lye* from *αλδew*, *augeo*; as if our ancestors had no word to express old age, till they got it from the Greeks. But this is indeed an old wife's tale. The primitive *E* denotes existence; every thing that lives. Hence *Eve* is called emphatically, the mother of all living. Lat. *est*. Fr. *etre*, being, *essencia*, whence our *essence*, what constitutes the *being* of that thing. Hence

Hebrew *hei*, life, and *God* emphatically ; i. e. *He who lives*. *heie*, to live, life itself. Arab. *hei—hi*, to live, to be glad. In Zend, *gueie*, soul, life. This word furnishes a remarkable example of the truth of our general principle, explained in the preface, and therefore we hope the reader will allow us to trace it a little further. The aspirate H, in the northern dialects, is changed into W, and Qu, and hence Swed. *weet*, *wight*, living animal ; Engl. and Scot. *wight* ; Goth, *qwick*, lively ; *ewicka*, quicken, quick-silver, from its lively motion. In Sued. *qwick-silfwer*. The Latins used the V, and so formed *vita*, *vivere*, *vivax*, *victus*, *victo*, *vis*, *vigor*, *vigeo*, and a thousand more ; as also the derivatives we have adopted from that language, *vivacity*, *violent*, *vivid*, &c. Vossius, able to get no further than the Greek, deduces *vita* from *βίωτη* : but *βίος*, life ; *βία*, violence, *βιανομαι*, *βιωω*, all come from one primitive, as also Gr. *is*, the *vis* of the Latins, *ισχυς*, *ισχυω*, *ισχυρος*, only by suppressing the aspirate. In the more ancient dialects of Scandinavia, we find the same word denoting the same objects ; Teuton. *vuith*. Isl. *vætir*. a Sax. *vught*, *vight*, all sign. animals, living creatures ; and the Alam. *quick*, *quickr*. Old German *queck*. Dan. *queg*, living, animal, every thing alive. Suab. *vich*, *viech*, animal. From the same source we formed *wife*. Bel. *wyf*. Swed. *wif*. Suab. *wib*, all signifying *woman*, mother of a family.

Thus we have followed this word from the remotest East, to the farthest extremities of the West and North. Such coincidences of sound and meaning, demonstrate that language is no arbitrary thing, nor etymology that fallacious science it has been called, by those who find it more easy to decide in haste, than to examine at leisure.

Carle] The true spelling is *karl* in all the Scythian dialects, in which it denotes a *man*, or *warrior*. The primitive is *car—kar*, strong. This root we have preserved in the Armenian,

menian, in which *car*, posse, valere, et *carol*, potens. Not attending to the universality of language, the learned Ihre did not see the justness of this Etymology. From *kair*, *kar*, the Mesogothic, *vair*, a man; whence the Lat. *vir*, *vira*, a woman, as from the Gothic *kas*, they formed *vas*, which Vossius could make nothing of, though he has flung together every passage almost, where this word occurs. From *karl* are formed the Alamm. *karl*; Ger. *kerl*; A. S. *ceorl*; Isl. *karl*; L. B. *Carolus*, *karlus*. Vid. Cange Gloss. in V. From *kerl*, Sued. *karlklader*, men's clothes; *karlsmather*, and *karlswag*, the highway; and in the old Gothic laws *karlsbo*, man's habitation. The word *karl* is opposed to *gasse*, a youth; the former denoting a man of ripe age. We find that of old, in the Gothic, as now with us, *karl*, and *carl*, were used to signify people of a low rank, such as farmers, mechanics, &c. In the old laws, (ap. Ihre gloss. Vol. I. P. 1033,) *karl oc konung*, plebs et princeps; and in Gothr. Saga, cap. 86, *opter that I karls husi er ej er in congs ranni*, oft do we meet in a cottage, what we seek in vain in the palaces of kings. In general, *karl* is used to signify a husband; and in Sweden the country-women call their husbands *min-karl*. In the Swedish tongue the gander is called *gas-karl*. So in Engl. a *carle-cat*, is the male of that species. The Anglo-Saxons say *ceorl*, for a husband, and *ceorlian*, to marry.

As this word was commonly used to signify *rustics*, the English from it formed *churl*, *churlish*. In the A. S. *ceorlborin* is a man meanly born; *ceorlise*, a rustic; *ceorlise blas*, loaf made of the second flour. In Dutch, *kaerle* a rustic; whence the Italian phrase, *a la carlona*, like a rustic, ill-bred. The Welch *carl* has the same meaning. As *karl*, all over the north, denotes an *elderly man*, from it we have formed *carling*, an old woman of the lowest cast, a word which occurs in all our poets.

The

Saying, Gudewife, for zour courtesie,
Will zee ludge a filly poor man.

The

The Bar. Lat. *Carolus*, and our *Charles*, come from the same origin, a name of high antiquity among the Germans, from whom we borrowed the name of the constellation *Charles's wain*, in Gothic *Karlwagn*, and in Sax. *Carleas wagn*; Dan. *Karlwogn*. This proves the ignorance of those who will have this name given to these stars in honour of Charles the Great, which was in general use many ages before Charlemain was born. The Welch also call this constellation *Cart Wyn*.

VER. 1. *Lee*, or *lea*] An unplowed field, or a field formerly under corn, and afterwards laid down in grass. Primitive *la*, and *le*, signify broad, extended. A. S. *lea*, *leag*, *leah*. Old Ger. *la*, *lo*, *lobe*. Goth. *lee*, which Ihre explains, *locus tempestatibus subductus*; whence our *lown*, calm. In the northern parts of Germany, we have it in many names of places, as *Oldestloh*, *Kartla*, *Lobagen*, &c. vide Grupen Antiq. Van Den Bonnen. P. 556. Isl. *logn*, and Goth. *lugn*, sign. *calm*. The Hebr. *lech*, denotes a meadow, green, verdure; and the Polish *leka* is the same, for all these are derived from the same root, *la*. The Celtic and Gallic *las*, sign. grass. Welch *Llys*; *bas*, Brett. *luzavan*. Hence *Lucern*, a species of grass growing abundantly in Switzerland. The Canton of *Lucern* has its name from this plant, not the plant from it, as the high antiquity of the word proves.

VER. 3. *Gudewife*] Properly the mother of a family; Goth. *wif*, a woman, a married woman. A. S. id. Ger. *weif*. This by some has been derived from *wifwa*, to weave; by others from *wif*, or *hwif*, a woman's head-dress,
in

in the same way as the Swedes say *gyrdel* and *linda*, the belt, and girdle for the *man* and the *woman*. They also use *batt* and *hætta*, the hat and cap, in the same sense. But the true primitive of this word is E, life, existence ; whence *Eve*, the general mother of mankind ; Arab. *beih*, the female sex, also modesty. This word *beih*, pronounced *bai*, gave birth to the ancient formulary of marriage among the Romans, *Ubi tu eras Caius* (says the woman) *ego ero Caia*. None of their writers tell us any thing of the origin of these *verba concepta*. *Caia* was in reality a title of honour given to the Roman matrons, answering to that of *Thane*, used by the Etruscans ; whence, it would seem, the Italian *Donna* came. So Pliny, l. 8. cap. 48. tells us that *Caia Kaikilia*, wife to the elder Tarquin, was called in the Etruscan, *Thana Quilis*. *He* and *hei*, the primitive, with the change of the H into G, the easiest of all transpositions, formed in Greek $\gamma\alpha\omega$, whence $\gamma\epsilon\gamma\alpha\omega$, to generate, $\gamma\epsilon\nu\epsilon\sigma\iota\varsigma$, $\gamma\epsilon\nu\omicron\varsigma$, race, family ; $\gamma\omicron\nu\epsilon\upsilon\varsigma$, parent ; $\gamma\upsilon\nu\iota$, a wife ; Lat. *genus*, *gigno*, *gens* ; Chin. *gin* ; Celt. *gen*, a man ; Greenl. *kora* ; Isl. Teut. Dan. *kona* ; Cuen. *quin*, woman ; and our *quean* and *queen* ; Gaelic, *quenast*, to marry ; Slav. *syena*, a woman ; and Fr. *guenon*, the female monkey.

From the same root the *Earth*, the *nourisher* of men and animals, is, in every language, called by the same appellation. Chinese *chi* ; Gael. *gwe* ; Zend *gweth*, *enarm* ; Pehlvi *gue*, *ha*, the world ; Gael. *gwaed*, riches, goods produced by the Earth ; Celtic, *gueth*, a poor man, one destitute of these goods, composed of *gue*, the Earth, and the negative termination *th* ; Ancient Gr. *Aia*, $\gamma\alpha\iota\alpha$, $\gamma\epsilon\alpha$, and $\gamma\eta$, the Earth. Hence we can easily trace the origin of the Latin *egeus* and *egenus*, which literally signifies *to be without ground*, to be destitute of the fruits of the Earth. *Inops*, from the negative

in

in and *ops*, the ancient appellative of our common mother, as in that verse of the old poet Accius, Ap. Prisc. Lib. 7.

“Quorum genitor fertur esse *ops* gentibus.”

Plautus Cistellar :

“Itaque me *ops* opulenta illius avia, imo mater quidem.”

How little Vossius and Isidorus knew the real origin of the Latin words, may be seen, apud Voss. Etym. in *Egens*. Nor has Festus succeeded a whit better, when he says, *Egens, velut exgens*, cui ne gens quidem sit reliqua; and yet these writers are called *Etymologists*. We leave them amidst these futile derivations, and proceed to observe, that from this primitive *he*, life, nourishment, are derived a number of Celtic words, all of the same import; as *hei*, our *hay*, food of animals produced by the Earth; *heize*, barley; *hai*, trees, a forest; *hei, wei*, pasturage, hunting; *he* and *kai*, habitation, literally the place *where we live*. And as those who abound in goods are, or should be *cheerful*, hence Gr. $\gamma\alpha\omega$, rejoice; Chinese, *gao*, to laugh or be glad; Celt. *gae*, id. Latin, *gavissus, gaudere*; the French and our *gay*, and Scot. *gauf*.

We have extended our remarks on this word, as it strongly confirms our hypothesis relating to the universality of the primitive language, and the existence of its elementary parts, in every dialect spoken by men, even at this day, from the remotest parts of the East, to the farthest limits of the North and West. In all these languages, we have seen that this root, exceedingly simple in itself, has proved the fruitful mother of many families in every quarter of the globe. These may shew, that the primæval language was not *eradicated* at Babel, but only *split* into a great variety of dialects, as the sacred Historian informs us; and that the several languages now in use, are so far from being formed by the tribes who
speak

The night was cauld, the carle was wat,
And down azont the ینگle he fat ;

My

ſpeak them, that they are only branches of that primæval tree, which flouriſhed long before the deluge.

We might eaſily accumulate more proofs of the truth of our leading principle, were we to add the Hebr. *eia*, being ; Indian *be* ; Perf. *aift* ; Gr. *εῖς* ; Lat. *eſt* ; Baſq. *iſan* ; Celt. *es* ; Teuton. *iſh*, *ys* ; Ital. *e* ; and Engliſh *is* : But theſe we ſhall reſerve for our Gloſſary, in compiling of which we have already made ſome progrefs.

VER. 4. *Silly*.—Simple, without guile. In old Engliſh *ſely*, *ſelie*. So Chaucer, Miller's Tale, and Reve's Tale, v. 992. The *Sely Carpenter*, and elſewhere *ſelie-man*. This is quite different from *Sely*, ſign. *holy*, from Goth. *ſalig*, A. S. *ſæl*.

VER. 5. *Cauld*.—In this word we have an inſtance of our following the original orthography. Ulphila writes *calds* ; A. S. *ceald* ; Iſl. *caldur* and *kulde* ; Alam. *kalt* ; Dan. *kuld* ; all ſignifying *cold*.

Wat.—Engl. *wet* ; Prim. *u*, *au*, water ; Ulph. *wato* ; Goth. *watn* ; Pol. *wat*, humid ; A. S. *water* ; Alam. *wuafzar* ; Ger. *waffer* ; Pol. *wæda* ; Gr. *ὕδωρ*, which Plato (in Cratylo) allows to be a barbarous word ; and he is in the right, for the Greeks had it from the Celtic. Iſland. *udr* is *water*. Hence Goth. *wattu-fiktig*, the dropſy, literally the *water-ſickneſs*. From the Iſl. *watſka*, the Engliſh *watſh*. From the ſame origin comes the Swediſh *O*, an Iſland, becauſe ſurrounded with water ; *Aland*, *Æland*, an Iſland in the Baltic ; *Ho-lland*, literally *a land of waters*. There is a diſtrict in Normandy called *Auge*, for the ſame reaſon. *Eau* has the ſame origin.

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We shall add some other coincidences of language here, in support of our general principle, that the radical words of the first tongue are to be found in dialects spoken by nations, who never had any connection with each other since the dispersion at Babel. These are so numerous, and deviate so little both from the original sound and sense, that it can never be supposed, without the grossest absurdity, to be the effect of chance. Thus the Chinese *ho—hu*, signifies *water* in general, a lake, and *hai*, the sea. The Tartar *Ichu*, a river in Siberia; and in the same language, *O-mo*, a lake, literally a *great water*, for *mo* is great. Greek *ὕδωρ*, water; whence *ὕω*, to rain, *ὕδωρ*, *ὕδρος*, *ὕδρα*; yet Stephanus and Scapula tell us, that *ὕδωρ* and *ὕω* are radical words, not knowing that no radical word ever consisted of two syllables. Indeed, we may venture to assert, that no example can be produced of a true radical word having more than one. The public has lately been told, in very pompous terms, that the Greek language is the work of philosophers, complete and perfect in itself. We can most easily shew, that this wild assertion is so far from being true, that no person, but one utterly devoid of all skill in Etymology and the analogy of language, could have hazarded an hypothesis so replete with absurdity. So far is the Greek tongue from being the work of philosophers, that one of their best philosophers, in one of his (best) dialogues, ingenuously confesses, that he is quite ignorant of the origin of many of the most common words in the language. Such is the word *ὕδωρ* mentioned above, and a vast number of others, which he, with a true Attic supercilious air, allows to have been borrowed from the Barbarians. True it is, these terms do derive their origin from the Scythians, Thracians, Phrygians, and Celts, whose language existed many ages before Athens was even a poor village. The very meanest of these people, whom he stigmatises with the name of Barbarians, could have informed him of the origin of

ὕδωρ,

as well as of many others of which he owns himself equally ignorant. After Plato, it is almost needless to observe, that those who were far inferior to this Athenian in the knowledge of language, were still more unfortunate in their explications. Let every page of Hesychius, Eustathius, Suidas, the Etymologicon Magnum, Tzetzes, Harpocration, and the whole herd of their commentators and lexicographers, bear witness to their ignorance, and account for the disgrace into which the useful study of Etymology has, by their means, fallen among those who have rashly concluded, that because nothing good was done by these Scioli in the profession, therefore nothing better could be done. Let us leave this language of yesterday, said to be formed by philosophers, to the admiration of those profound philosophers, who have told us, that, in certain Islands in the Eastern Ocean, the human race have tails, and whose credulity can digest the account the natives of Attica gave of themselves, pretending that they sprung, like mushrooms, from the very soil on which they dwelt. All these pretenders to the highest antiquity, were outdone in Grecian rhodomontade by the Arcadians, who asserted, that they inhabited their mountainous district long before the moon appeared in the heavens.

We hasten to return from a digression, which, we are afraid, many of our learned readers will deem unnecessary; though perhaps others may think, that the hints here thrown out, concerning the Greek tongue, may help to loosen the college-fetters of those, who, from their early youth, have been accustomed to look upon nothing as genuine and valuable, unless found in some of the writers of classic authority; nor any thing expressed with elegance and propriety, unless written in Greek. The chronological blunders of those, who are perpetually deriving Scythian, Tartar, and Celtic words, from

a language which did not receive its present form, till many centuries after the others were spoken and cultivated, deserve nothing but contempt.

We have said that ὕδωρ comes from the primitive Celtic *A—U*, water, liquid. From the same origin the Latins formed *udus*, *humidus*, *humeo*, *humor*, *hyems*, literally *the season of rains*, concerning which, see the nothings of Vossius, in *Humor* and *Hyems*. From the same cause the Ἰαδῆς, *Hyades*, derived their name. The primitive *au* was sometimes pronounced *oua*; whence Fr. *eau*, the Lat. *aqua*, and, with the termination *ter*, *ouater*, water.

VER. 6. *Azont*.—Beyond. A. S. *begeond*, *begeondan*. The primitive is *ga—ge*, to *go*, and *on*, forward, or beyond the place one stood in. Ulphila, *ganga*, to go or walk; whence our *gang*, *gae*, and *gete*, way, as in S. G. it is written *ga*. From *ga*, written *ba*, the Greeks formed *βαιω*, *βαινω*, and all their derivatives. The English *gad-about* is from the same origin; and Ihre explains the S. G. *gadda*, capita conferre, ut solent novas res molientes. The same idea is found in the A. S. *gaderian*, *gadran*; Bel. *gaderin*; whence Engl. *gather*; the Ger. *gatten* and *ehegatten*, married pair. Ulphila, Mark 3. V. *Ja sah gaidija sitt mangeei*, the people were gathered together. Wherever in the Mæso Gothic we find the prefix *ga*, it always denotes a *gathering*, or going together. So *gasinthja*, comitatur; *garanznans*, vicini, from *razn*, a house; *gadailans*, partaker, from *dail*, a part; *galhaiba*, contubernales, from *illaibs*, bread; Alamm. *caleibo*, literally Eaters of the same bread, whence Ihre deduces Fr. *compagnon*, companion. The Isl. *kuon gaudur*, married, is from the same origin, as Wachter rightly observes, though Ihre does not approve of this derivation.

VER. 6. *Ingle*.—This word is commonly derived from *ignis*. In our language it denotes a fire on the hearth, or in
kilns

My dochter's shouthers he 'gan to clap,
And cadgily ranted and sang.

kilns and ovens, and is used by Douglas in many places. It is likewise preserved in Cumberland, as Ray informs us.

VER. 7. *Clap*.—From the Isl. and Goth. *klappa*, to clap the hands. Dan. *klappe*. Belg. *klappen*, *cloppen*. This word is plainly an *onomatopæa*, formed from the sound made by clapping the hands. Hence too was formed the Greek *κλαπτω*, *tundere*. Whence Junius idly derives our word *clap*. The speaking by the fingers was an art well known to the ancient Islanders, who called it *clapruner*, or letters formed by the motion of the hands, vide Worm. Litt. Run. p. 41. The watchmen in Holland carry a wooden instrument with two leaves, which, by clapping together, produce a great noise; whence these night-guardians are called *klappermen*. In the ancient Alammanick, the tongue of a bell is called *clepel*; whence our Scots word to *clep*, or talk idly, repeating the same thing over and over. The Dutch use the verb *klappen*, in the same sense. Goth. *klæk*, infamy, dishonour; *klæknamn*, *klækord*, opprobrious language, nicknames. The ingenious and learned professor Ihre takes *klæpa*, with great probability, from the primitive *laf*, the hand; Suiogoth. *lofa*, *lofwa*; Welch *llaw*; whence Scot. *lufe*, the palm of the hand; and the Latin *vola*; Welch *lloffi*, *dylofffi*, to stroke with the hand. Hesych.

To stricke, from the same origin, as also *colaphus*, and *alapa*, Bar. Lat. *eclaffa*. In a charter of the year 1285, “Si mulier det ei unum *eclaffa*, non debet bannum.” *Cunge in voce*.

VER. 8. *Cadgily*.—After the manner of the *cadgers*, or those who carry about goods for sale in *cages*, by us called *creels*,

II.

O Wow! quo' he, war I as free,
As first whan I saw this country,
How blythe and mirry wad I be!

And I wad never think lang.

He

creels, on horses backs, who use to sing, in order to beguile the tediousness of the way. Prim. *ca, cad, cap*, any thing made for *containing*, as we have already observed. Some think it comes from the Gael. *cadhla* I.

VER. 8. *Ranted*.—Made a noise. Prim. Hebr. *ran*, to cry. Hence the Latin *rana*, a frog, and French *grenouille*, its diminutive. From hence Gr. *γερωνος*, which Stephanus in *Βιθυνια* explains *πικρος βατραχος*; also written *γυρινος*, *γερινος*, as Eustathius observes.

S T A N Z A II.

VER. 1. *Wow*.—Interjection, from Ger. *weh*, alas; Isl. *warla*, with difficulty; Snorro, Tom. 2. P. 102. *Swa warla feck*. *Brætit* ut ægre dirui possit; written also *valla*, *verkunna*, to have pity; and S. G. *warkunna*, id. Douglas p. 158. 27.

“ Ut on the wandrand spreits *wow* thou cryis.”

VER. 3. *Blyth*.—Glad. A. S. *blythe*; Belg. *bly*, id. Ul. *phila bleiths*, pitiful. Lucke 6. 36. *Jah Atta iswara bleiths ist*, as your father is merciful. In the A. S. it denotes *meek*, *placid*, *simple*; Isl. *bluther*, *bludur*, bland, affable. Hence the A. S. *blithsan*, *bletsian*, rejoice; whence our *bless*. In Douglas it is written *blyith*.

VER. 5.

He grew canty, and fcho grew fain ;
But little did her auld minny ken

What

VER. 5. *Canty*.—Cheerful. Belg. *hantig*, merry. *Een cantiger karl*, a gamefome fellow ; and, as cheerfulness attends good health, the Cheshire-man fays, *very cant*, *God yield you*, i. e. very ftrong and lufky. To *cant* too, is ufed for recovering or growing better ; Yorkshire, A health to the goodwife *canting*, recovery after child-bearing. Douglas, *cant*, merry, cheerful ; *cant*, the language of gypsies, vid. Spelm. in Egyptiani. Gaelic, *caint*, difcourfe ; *canteach*, full of talk. From this Celtic origin comes Lat. *cano*, to fing ; Fr. *chanfon*, *chanter*, &c. Lat. *occento*, de qua voce vide Felt. It would have faved Voffius much labour, had he known the true Etymon.

VER. 5. *Fain*.—Full of wifhes. Douglas writes it *fane*, glad ; Ulphila *faginon*, id. Ifl. *feigin* ; A. S. *wægn*, *fægn*. Ulphila thus tranflates the Angel's falutation of Mary, Luke i. xxviii. *Fagino anftaiaud abafte*, " Rejoice, thou full of " grace ;" corresponding exactly to the Gr. *χαίρει* ; Ifl. *fog-pudur*, joy.

VER. 6. *Minny*—mother. This word belongs to the Infantine Lexicon, being ufed by very young children to their mothers. The prim. is *min*, little, beautiful, pleafant. Hence Goth. *minna*, to love ; Alamm. *minnon* ; Fr. *mignon*, and *mignard*. From hence *mama* ; Scot. *mamy* ; Fr. *maman* ; Goth. *mamma* ; " vox" (fays Ihre) " qua blandientes in-
" fantes matrem compellant." Welch *mam* ; Armor. *mam-maeth*, a nurfe. Gr. *Μαρμα*. Avia. Helladius (apud Phot. in Bibl.) informs us, that in ancient Greece the mothers were called *παππαι*. Confer Cange in Gloff. Graec. who alfo obferves that, in the middle Latinity, the *pap* was called *mamma* ; and hence comes Fr. *mammelle*. Pelletier, in Lexi-

What thir flee twa togidder war fayen,
Whan wooing they war fae thrang.

III.

And O! quo' he, ann zee war as black,
As evir the crown o' your daddy's hat,

'Tis

co Brit. p. 570, justly observes, "*Ce mot est peutetre un des*
"*plus anciens du monde, car c'est apres les cris, la premiere*
"*ouverture de la bouche du petit enfant, a qui la nature dicte,*
"*qu'il a besoin de nourriture, qu'il ne peut recevoir que de*
"*la mammelle, de celle qui lui a donne la vie.*" The Hebr.
em signifies *mother*. From the Prim. *min*, little, is formed
the Lat. *minor*, (the *or* being the mark of comparifon), and
minimus. When we come to the Eighth Stanza of this Ballad,
we shall explain the connection betwixt this and *winsome*.

VER. 2. *Wooing*.—A. S. *wogere*, lover, whence our *woo-*
er. It has been thought, and with probability, that this word
was formed from the cooing of the dove, as Douglas says, p.
404. 27.

I mene our awin native bird, gentil Dow,
Singand on hir kynde, *I come hidder to woo*,
So prikking her grene curage for to crowde
In amorus voce, and *wowar* foundis lowde.

This is, at least, a better conjecture than that of Junius,
who deduces it from *woe*. The A. S. *wogan*, sign. to
marry.

S T A N Z A III.

VER. 2. *Daddy*.—Engl. *dad*, father. The prim. is *da*,
di, every thing elevated in dignity and power, and being
denote

formed by a strong pressure of the tongue against the teeth, it comes to be a part of the child's first language, addressing him whom he is taught to look up to with reverence. Hence this radical word has given rise, in every language, to those which denote *elevation*. Such is the Celtic *Di*, God, the Supreme Being; *dun*, a hill; *dome*, *dum*, *din*, a judge. Hence too the Gr. *δυνασις*, *δυναμις*, power; and the Lat. *dominus*, *dominatio*; the Greek *δαμαω*, to tame, *i. e.* bring into subjection; our *dame*, mistress.

In many dialects the *d* is changed into *t*, and most often, in those spoken in the North, though we also find it in the West, as in the Lat. *totus*, totality; Fr. *tasser*, *entasser*, to heap up. *Ta*, *tata*, father. From the idea of fatherly protection, were formed *di*, *ti*, prince or protector; and the Lat. *tego*, *tectum*, whence the Engl. *protect*, pro-tec-tion; and many more.

We shall here collect a few more infantine words, plainly derived from the structure of the vocal organs, and the most easy movements of their several parts. Such are, *pappa*, *mamma*, *dad*, *atta*; Fr. *bon*; *bobo*, *bibbi*, *puppet*; Fr. *poupee*; *bus*. Thus Cato, de Lib. Educand. talking of this part of language, "cum cibum et potum, *buas* et *papas*, vocent; matremq; *maman*, "patrem, *papam*." We may add to these, *pap*, *baba*, and even the ancient story of the word *bek*, pronounced by two children educated by Psammytichus king of Egypt, remote from all commerce with mankind, as Herodotus informs us. Confer. President de Brosse's Mechanism du Language, tom. 1. p. 231. seqq. To evince the universality of this truth, we might cite the Hebr. *phe*, and Chald. *phum*, mouth. Whence the *fari* of the Latins; the Hebr. *phar*, or *par*, ornament. Whence Latin *paro*, and Fr. *parer*, *parure*; Hebr. *pulful*, herbage. Whence the Lat. *puls*; the Gr. *βοω*, and *βοσκαω*, to feed; *βοα*, meat; Lat. *voro*, *devoro*, and our *devour*;

'Tis I wad lay thee be me bak,

And awa wi' thee I'd gang.

And

Calos, little; and the Ital. *bambino*; the Hebr. *bag*, nourishment, from the Prim. *bek*; from which is derived the Teuton. and Ger. *becken*, a baker; Babble, Ger. *babbelen*.

But how happen all these coincidences? To this vain question we will only answer, in the words of the learned President last quoted, "L'homme parle, parceque Dieu l'a créé *etre parlant*." The vocal organs are constructed alike in every tribe of mankind, and all children pronounce those sounds first, which are most easily formed by the motions of these wonderful instruments. The sounds they vary, and multiply, in proportion as practice makes them better acquainted with the organic powers, and more ready in the application of them. For the same reason, too, we find all the radical words in every tongue we are acquainted with, to be *monosyllables*, these being the first essays of man in using the vocal organs.

To the list of languages, in which *dad*, *tat*, signifies *father*, let us add the Gael. *daid*; Welch *dad*; Cornish *tad*; and Armorick *tat*.

Verse 4. *Awa*] Engl. *away*; A. S. *an wæge*, from *wæg*, a way. Douglass, p. 124. l. 4.

"And the self hour mycht haif tane us *awa*."

Gang] From *gae*, to *go*. This is an instance where our southern neighbours have vitiated the true old pronunciation. The primitive letter G, being a guttural, is therefore painted in all the ancient alphabets like the neck of a camel, or with a remarkable *bending* in its figure, as in the Gr. Γ; the Hebr.

Hebr. ג. Hence it necessarily denotes every thing in the form of *canal* or *throat*, and every thing that runs or passes swiftly. We hope to produce many examples of this in our *Scoto-Gothic Glossary*. Mean while, we only observe the likeness in the following instances. Ulphila says *gaggan*, to go; and *gagg*, a street or road. Though this word occurs very often in the *Codex Argenteus*; yet Junius has omitted it in his learned glossary on Ulphila's version of the Gospels. Ger. *gechen*; Belg. *gaen*; Dan. *gaa*. From hence comes the Lat. *eo*, without the *G*; and the Gr. *κ-ειν*. Plato (in *Cratylo*, P. 281, *Fic.*) owns that *κ-ειν* is a barbaric term. The other corresponding word *έω*, is undoubtedly Celtic; and here Vossius (in *eo*) stops, being quite ignorant of the primitive word, and that no true radical term has ever more than one syllable. Ihre's deep researches into ancient languages enabled him to discover this truth; "Lingua" (says he, *Gloss. Vol. I. Col. 646.*) "quo antiquior, eo monosyllabicarum vocum ditior est." Pity this very ingenious Etymologist had not carried this observation more into practice. The Armor. for *ga*, say *kea*, *ker*. The Goths call rogation days, *gandagar*; literally, *walking days*, from the processions that then were usually made round the corn-fields, during the darkness of popery. Ihre justly terms these *ambarvalia christiana*. Rolf, the first who led the Scandinavians into Normandy, being a man of great stature, could find no horse strong enough to carry him. Being therefore always obliged to march on foot, from that circumstance he was surnamed *Ganga Hrolf*, by the Islandic historians. *Gangare*, in the old Gothic laws, is "equus tolerantius qui tolutim incedit." In one of the rescripts of King Magnus, anno. 1345, the bridegroom sends to his future spouse, *en gangare sadul, betzil, armakapo, och hata*, a horse, saddle, bridle, cloak, and head-dress. Money of allowed currency is called *gangse*; and *gangjarn*, hinges; and hence

And O! quo' sho, ann I war as whyte
As er the snaw lay on the dyke,

I'd

the Fr. *gond*. Perhaps our old word *ganze*, in Douglass, a *dart*, or *arrow*, comes from the Prim. *ga*, p. 461. 48.

“ So thyk the *ganzies* and the *flanys* flew.”

And p. 343. 46.

“ Als swift as *ganze* or fedderit arrow fleis.”

VER. 6. *Snaw*] Snow; another instance of the English perversion of our ancient language. Ulph. *snaiws*; A. S. *snaw*; Allam. *sne*; Isl. *snior*; Swed. *snio*; Prim. *aw*; water, ever soft and flowing gently. Hence Gr. *vavew*; Hesich. *vavet*, *ῥετ*, *ερευσετ*, fluit, manat; A. S. *sníwan*, to snow. How ridiculous are Junius, and the other lexicographers, who deduce our word from the Greek? Surely our ancestors had seen snow long before they saw Greece. The ancient Goths were fond of prefixing *s* to many of their words; and hence the Prim. *aw*, water, became with them *snaw*; Slavon. *sneg*; Pol. *snieg*. When the *s* is taken away, it became *niv* with the Latins, and *neve* with the Italians; so the Gr. *νιπας*, denotes a thick falling snow.

Dyke] This has been preposterously derived from *τειχος*, a wall. The true primitive is the Celtic *digh*, solid, strong, powerful; applied particularly to every rampart, whether to keep off enemies, beasts, or inundations. Hence the *τειχος* of the Greeks; Ger. *teich*; Belg. *dyke*; French *digue*; the Ger. *dick*, solid; whence our word *thick*. The other German word *dight*, sign. solid, connected; A. S. *dic*, rampart; *dician*, *gedician*, to build a rampart. Hence our *ditch*;

I'd cleid me braw and lady like,
And awa wi' thee Ild gang.

IV.

ditch; A. S. *diker*, a ditcher; the Gr. *δικελλα*, a spade; *δικελλιτης*, a digger, one who uses the spade.

VER. 7. *Cleid*] Eng. *clothe*. Our *claith* is the true pronounciation, not the English *cloath*, our word being immediately formed from the Goth. *klaede*, clothing, and *klaeda*, to *clothe*. Prim. *kla—kle*, covering; A. S. *clath*. Observe, that the ancient Scandinavians said, *Eff par klæder*, a pair of garments, for a complete suit of clothes; the one formed the breeches, and the *troja*, or vest, the other. The old Teutonic Version of the Gospels (app. Ihre, vol. 1. col. 1076.) Luke xv. ver. 22. “Hemtin mik fram thet basta *par klæder* jak
“hafwer;” Bring forth a pair of the best garments I have. Chron. Ryth. p. 121. “Eff hofweligt ors, ok *klæder* ett
“par;” An excellent horse, and a pair of garments.

The Islanders pronounce it *klæde*; the Germans *kleide*, arm; *arm klade*, a scarf worn on the arm; *jaga klader*, a monk's gown.

Braw] Handsomely, elegantly. Prim. Celt. *bra*, strength, might, elegance; every thing having these qualities. Goth. *braf*, honest; Scot. *bravery*, sumptuous apparel. In the Bas—Bret. *braw*, arm, id. Hence the Fr. and our *brave*; Ital. *bravo*. Hence too the Goth. *brage*, a hero, and *Brage*, the name of one of the companions of Odid, of whom *Edda*, *Agietus ad Spæki*, &c. He was very elegant, and wise, and a great poet; so that from him all persons, both men and women, who excelled in these arts, were called *Bragmadur*. From the same source the *bragebækare*, or large cup, drunk off by the new King, just before he ascended

IV.

Between the twa was made a plot,
They raise a wee befor the cock,

And

scended the throne, while he solemnly vowed to atchieve some great deed in arms, of which many instances occur in Snorro, and the other historians of the North. This ceremony gave rise to the usage, according to which the knights, in ancient times, made vows of the same kind at their solemn banquets. The learned and accurate Annalist, to whom Scotland owes the elucidation of many historical difficulties, observes (ad an. 1306) that Edward made a vow after this form, by which he bound himself to punish Robert Bruce.—See also St Palaye Mem. De l'ancienne cheval. tom. i. p. 184, and 244.

STANZA IV.

VER. I. *Twa*] Ger. *twee*; A. S. *twa*; Welch *dau*, *dwy*; Armor. *du*; Cimber. *tu*; Sued. *twa*; Celt. id. Whence Gr. *δύο*, and Lat. *duo*. Hence our *twinn*; Dan. *twilninger*; Alam. *zuinlinge*; A. S. *getwinn*. Douglas calls sheep of two years old *twinneris*, p. 130, v. 34.

“Fyfe twinneris Britnyt he, as was the gyis.”

Confer page 202, ver. 16. as being two *winters*, i. e. two years old; Ulphila *twai*, two. Hence to *twinne*, used both in
Scotland

And wylily they shot the lock,
And fast to the bent ar they gane.

Up-

Scotland and England to signify, to separate, divide into two parts. Chaucer, l. 518.

“The life out of her body for to twyne.”

Pard. Prol. 167 :

——“He must ytwine
“Out of that place.”——

VER. 2. *Wee*] Little. This is an infantine word, denoting every thing *little*. Ger. *wenig*. Hence our *wean*, i. e. *wee-ane*, a little child. Of the same family, as I conjecture, is the word *weaena*, which the learned Lord Hailes shewed me in an English book, where it denoted a *simpleton*, or unlearned man; little of understanding, as the Dutch still say, *Klein van verstanda*.

VER. 3. *Wylily*] Cunningly. A. S. *wile*, whence our *guile*, the *W* being often changed for *G*. Belg. *gylen*, and in the Lower Germany they say *begigeln*, to *beguile*. Dan. *ad-willa*, to deceive. Isl. *viel*, deception; hence *Willurunnur*, Runæ deceptrices. Sax. Chron. ad an. 1128, *Thurb his micle wiles*, “Through his many *wiles*, or tricks.” In a church-yard in Scotland are the following lines on the tombstone of a Magistrate :

“He was baith wyss and *wyly*,
“For which the town made him a bailey.”

Under-

Upon the morn the auld wyf raise,
 And at her leisure pat on her claife,
 Syne to the fervants bed scho gaes,
 To speir for the silly poor man.

V.

Under-waistcoat is by Douglas called the *wylie-coat*, p. 201, v. 40.

“ In doubill garment cled, and *wyle-cot*.”

As this inner-vest (says Ruddiman) cunningly, or hiddenly, keeps us warm.

VER. 4. *Bent*] Properly a marshy place, producing the coarse grass called *bent*, from its small limber stalk easily *bent*, says Minshew; but may it not be rather derived from *ben*, a hill, as this coarse grass is common on the sides of hills, and on the rising ground on the sea-shore, or sandy hillocks, in Scotland? In Gaelic *ban* signifies wild or waste ground, on which this species of grass is generally found.

VER. 6. *Claise*] Vide Note to Stanza III. Ver. 7.

VER. 7. *Syne*] Afterwards, then. Douglas writes *sen*, p. 100, v. 1.

“ *Sen* the deceis of my sorry husband.”

Sensyne, since that time, id. p. 44, v. 26.

——“ *Sensyne* has ever mair

“ Backwart of grekis the hope went.”

Teuton. G. *syn* and *findes*, whence our *since*. Alam. *ejnzen*; and *Otfrid*, Lib. 3. cap. 26. *findes*.

Joh tharbetin thes *findes*,
 Their heiminges.

“ And

“ And were deprived of their country *from that time.*” Ulphila, Luke 17. v. 4. *Sintham.* Ubi confer Jun. Suio-Goth. *nagansinn*, and more shortly *nanfin*; *nanstin*, sometimes; *hwatfin*, how often; *sinnam ob sinnom*, by degrees, gradually. Whence the Lat. *sensim*, understood by none of their Lexicographers.

As particles in general form a difficult part of language, a philosophical enquiry into the origin of these might highly deserve the attention of the critic. It is thought that many of them, being *monosyllables*, will be found to be *radical words*. Such are, Engl. *if*; Scot. *giff*; A. S. *gif*, *gys*; Gr. *ei*, enlarged by composition to *ειπεε*, and *ειπε*; and many others might be named. To derive *if* from *giff*, as some have done, is ridiculous, and shews that some writers will rather adopt the most futile conjectures, than ingeniously confess their ignorance. The limits we have prescrib'd ourselves in these notes, do not permit us to enlarge on this at present.

VER. 8. *Speir*] Prim. is *pa—fa*, the mouth. Hence *speech*; Germ. *spuren*, to enquire. The learned and ingenious Mr Gebelin, to whom we confess ourselves indebted for the only rational principles of Etymology we have seen, in his *Monde Primitive*, tom. 5. p. 790, has shewn, that the P, in all the ancient alphabets, figures *the mouth opened*, viewed in profile; and, by necessary consequence, all the actions of that organ, as *speaking, eating, drinking*, &c. And this position he has evinced to demonstration, by innumerable examples. We confine ourselves here to what regards the word *speir*. We have already observed, that the general meaning relates to *speech*; Lat. *fari*; Fr. *pa-rler*, *fa-ribole*, vain and idle talking. Afterwards it was used in the North for *wisdom, prudence*. Hence Isl. *spakr*, a wise man; in Goth. *spak*, the same; *spakum bonda*, a prudent man; Isl. *spakmæle*, the sayings of the wise; Alam. *spaker*, and *speke*, wisdom.

V.

She gaed to the bed whar the beggar lay,
The strae was cauld, he was away;

She

Tatian, cap. 12. *Fol spahidu*, full of wisdom. Isl. *speja*, to speculate, or consider. In restricting the general meaning, it came to signify only, to *divine, prophecy*. Isl. *spa*, to prophecy; whence our *spae*, to foretell future events. From this the Latins have formed *specio, auspex, aruspex*, and the like. Douglas, p. 101. 50:

“O welaway, of *spaimen* and divines

“The blind myndis.”——

And p. 80. 26:

—— “The harpie Celeno

“*Spais* unto us an fereful takin of wo.”

The *Voluspa*, containing the theology of the Scandinavians, has its name from thence, and literally signifies a poem artfully contrived, or *with much wisdom*, compounded of *wola*, *wool*, art, and *spa*, poem or speech. Hence Isl. *wolundr*, artificer; and *wolundarhus*, a labyrinth.

STANZA V.

VER. 2. *Strae*] Engl. *straw*; A. S. *streow*, *strew*; Al. *kistreiew*, to straw; Mæso-Goth. *strawan*; A. S. *strea-wian*. The chamber *furnished* in Mark xiv. 15. is called in Gr. *εστρωμενον*, and by Ulphila *gastrawith*. The ancients not only

Scho clapt her hands, cry'd, dulefu-day!

For some o' our gier will be gane.

Sume

only filled their beds with straw, but on solemn days the floors were covered with it; and we remember to have read, that Queen Elizabeth's state-rooms were strawed with green grafs or hay. It was also a part of the holding of several manors, both in England and Scotland, to furnish straw for the Royal apartments, when the King made a progress. In the Scandinavian writings, the straw used at the festival of *Yule*, was called *Iulhalm*, vide *Ihre* in V. So in *Olaf's Trygwas. Saga*, p. 1. p. 204. it is said of Thorleif, *Seest han nither utarliga utarfiga i halmin*, He sat down on the furthest part of the straw. Snorro tells us, tom. 1. p. 403. that when Olaf, son of Harald, came to see his mother, *Tweir karlar, baro halmini golfid*, Two servants brought straw into the apartments; and, in the History of Alf, p. 41. one of the Princes in the Court of King Hior, *Their voru i halmi-num nidur a golfinu*, They sat on the ground on the straw. It would appear, that this was commonly done in winter; for the same reason we use carpets to keep the feet warm: For it is remarked of Olaf Kyrra, that he had his apartments covered with straw, winter and summer; *han let giora stragolff um vetur, sem um sumur*. The same mode was observed in France. In a charter of the year 1271 (ap. Cange in *Jonchare*) "Item debet et tenetur dictus Raulinus pro prædictis, Jonchare domum D. Episcopi quando necesse est." Vide id. in *Junkus*. Confer Spelm. in *Strastura*.

VER. 4. *Gier*, or *gear*] Clothes, furniture, riches. To what has been said in the preface of this word, and in the notes to Stan. 4. ver. 5. we have little to add. The prim. is

Sume ran to coffers, and fume to kists,
But nought was stown that cou'd be mist;

She

Ge; Gr. γη, the *earth*; source of all our riches. Hence used by the Scots indiscriminately, to signify every thing we value, goods, tools, apparel, armour. So Douglass says, *graithed in his gear*, armed at all points. *Gear*, in some of our old poets, is used for the *membra viri genitalia*. A. S. *gyrian*, to clothe. Cædmon, 23. 7. *gyred wædum*, put on his weeds or garments.

VER. 5. *Kists*] Engl. chests. The primitive of this is found in the form of the letter *c*, (for which the northern dialects generally use the *k*) signifying every hollow, like the hollow of the hand; as *cavus*, *cavea*; Gr. κοιλις; *cavity*, *cave*, &c. This obtains in every language, as we shall prove at some length in our Scoto-Gothic Glossary. With respect to this word, we formed it from Goth. *kista*, a chest; whence *kistafæ*, precious goods which are kept in kists; Isl. *kistu*; Welch *cist*, *cyst*; Ger. *kasten*; Fr. *caisse*; Gr. κιςτη; Lat. *cista*, the origin of which simple word is not to be found in the many Greek and Latin Dictionaries we have. Hence too *cisterna*, our cistern. The etymon of this word by Festus is too curious to be omitted; *cisterna dicta est, quod cis inest infra terram*. Such are the reveries produced by ignorance of first principles. We add further, that the Persians call a chest, or kist, *castr*. In the north it signifies a prison where thieves are confined; *teif kista*. The Latins used a similar phrase, *In arcam conjici*, vid. Cic. pro Milone, cap. 22. The Islanders call a coffin *leikistu*, as we also do, and the Anglo-Saxons. Luke 7. 14. *Iha cyste æthran*, He touched the coffin.

VER

She dancid her lane, cry'd, Praise be blest !

I have ludg'd a leil poor man.

VI.

VER. 6. *Stown*] Engl. *stolen* ; Prim. *still*, tacitly, hiddenly ; Goth. *stilan* ; A. S. *stelan* ; Swed. *stiala*, to steal ; Tueton. *stille*, quiet, secret. Hence our Scots *stowth*, stealing, which we find applied to amorous pleasures, as being secret, by Douglass, p. 402. 52.

“ Hys mery *stowth*, and pastyme lait zistrene.”

So the Latins, *Veneris furta*. *Stiala* is used by the Northerns in the same sense as we say, to *steal away* ; so *stiala sig bort* ; and *komma stialandes uppa en*, to come privately upon one. They also use it to denote *hiding*, concealing, the meaning of the primitive. Hist. Alex. M. Apud Ihre, v. 2. 267.

Jordan kan ej gullit swa stiala.

The earth cannot so hide the gold.

Ulphila's *hlistus* signifies a *thief*, from *hlistan*, to hide. Hence our Scots *to list*, to steal. From the primitive *still* is the Gr. *σειλασθαι*, to hide ; and the Lat. *celo*, the *st* being often added in the Scythian words ; as *strafwa*, for *rofwā*, *spoliare* ; *stræcha*, for *ræcka*, *tendere*, &c. The Islandic *stiarlare* is a *thief*, a *stealer* ; and hence the Latin *stellio*, *stellionatus*, *stellatura*, occult fraud, as the ingenious Ihre has justly observed, and thereby unfolded the true etymon, about which all the Latin Lexicographers were puzzled.

VER. 7. *Praise be blest*] God be praised. This is a common form still in Scotland with such as, from reverence, decline to use the sacred name.

VER.

VI.

Since nathing's awa, as we can learn,
The kirn's to kirn, and milk to earn,

Gae

VER. 8. *Leil*] Loyal, honest, truly. Dougl. p. 86. 46.

“The ceremonies *leil*, i. e. holy ceremonies.”

And p. 43. 20.

“——by the faith unfylit, and the *lele* lawte.”

S T A N Z A VI.

VER. 1. *Awa*] Engl. *away*. Angl. Sax. *an wæge*, from *wæg*, a way. Dougl. p. 124. 4.

“And the self hour mycht haif tane us *awa*.”

VER. 2. *Kirn*] Churn. This is the same with the Ger. and Scot. *quern*, a hand-mill for grinding corn, butter being produced by the continued action of turning round. In the A. S. *quearn*, or *cwyrn*; Dan. *handquern*, hand-mill. The prim. is *gur*, *kyr*, any thing circular; Arab. *kur*, a round tower; *ma-kur*, a turban; Hebr. *gur*, to assemble; and *ha-gur*, a belt; Island. *gyrta*; whence our *girth*, and the verb to *gird*. Hence too Gr. *γυρ-ος*; Lat. *gyrus*, and *girare*. The Fr. *ceinture*, and our *girdle* are from the same root, and the Gaelic *cor*, whence *cord*; Ger. *gurt*, a belt; and *gurten*, to gird about; Welch *gwyrr*, bent; Bas. Bret. *gourisa*, to be-gird; Basq. *gur*, around; *girata*, to roll about; *gurcilla*, chariot wheel; *guiroa*, the seasons, i. e. the revolutions of the heavens. The Gr. *κυρλος*, vaulted, and *κυρκος*, round, have the same origin; also *ἄγορα*, a place of public assembly where
the

Gae butt the house, lafs, and waken my bairn,
And bid her come quickly ben.

The

the people flood round the orators. In Varro we find the ancient Latin *guro*, to make round ; and the common words, *circus*, *circulus*, *circum*, *circuitus*, and many more, all deduced from the same root. The *gier-falcon* has its name from the circular flight he makes ; and the Ger. *kurbis*, a gourd ; and the Lat. *cu-cur-bita*, cucumber ; Gr. *σποδυος*, a quiver. It were easy to add ten times this number of words, all taking their origin from *gyr* ; but we only further mention *gir*, the Scots name for the *hoop* the boys drive before them with a rod along the streets.

Our pronounciation of this word *kirn*, is more correct than that of the English ; for the Gothic verb is *kernais*, to *churn* ; Fenn. *kirnun* ; and the churn itself is called in Esthonia *kirnu*, and in Iceland *kernuask*. The round Tower of Stockholm is called *Keerna* by the ancient writers, as the learned Thre informs us (Gloss. vol. 2. p. 1057.) to which we only add, that the Gr. *κίρναω misceo*, has the same origin, though it has not been observed by Junius, or any other.

VER. 2. *Earn*] To thicken or curdle milk. Ger. *gerinnan*, to coagulate. The root is only found in the Armorick, in which language *go* sign. fermentation ; *goi*, to ferment. Hence the Goth. *gora*, effervesce ; *drinkat gores*, the ale ferments, or works ; Ger. *gærung*, effervescence ; and the Swed. *gorning*, whence our *earning*, rennet.

VER. 3. *Butt*] From Belg. *buyten*, without ; opposed to *binnen*, within. Thus Douglas uses it, p. 123. 40.

“ In furious flambe kendlit, and birnand schire,
“ Spredant fra thak to thak, baith *butt* and ben.”

The

The primitive is found in the Goth. *bur-ho*, habitation; Ancient Goth. *bua-bu*, to inhabit; whence *bur*, and Isl. *byr* and *bycht*, habitation. A. S. *bur*, a chamber; and Ray says, that in the North of England it is still pronounced *boor*, and *bor*. Swed. *burtont*, floor of the house; *iungfrubur*, apartment where the daughters of the family sleep; *βυριον, οικημα*, habitation. From the Goth. *byr*, we form *byre*, a cow-house. This primitive is also found in the Hebr. *beth*, and Perf. *bat*, a house; Teuton. *bod*, whence the Engl. *abode*; Gael. *bwth*, *bottega*, a shop; Fr. *boutigue*. That part of Edinburgh where the merchants have their shops, is called *Luckenbooths*, rather *Lockenboths*, from the booths, or shops, being locked up at night.

VER. 3. *Waken*] To a-wake. Prim. *wak*, *watch*. Hence Ulph. *vakan*, to awaken; *vaknandans*, vigilantes. All the Northern dialects use this word. Goth. and Isl. *waka*; Ger. *watchten*; Alam. *uuachan*. The Goths say also *wakna*, to watch; Isl. *wekia*, *watch*, and Goth. *waht*, id. Ulphila says, *wahtus*; Alam. *uuahht*; B. Lat. *wahta*, cap. 3. an. 813. c. 34. "Si quis wahtam aut wardam demiserit." Vide Cange in *Wahta*. Hence in our old Scots Laws, to *watch and ward*, duty of citizens to defend their town, and for which they often obtained singular privileges from the Crown. *Wahtar*, a watchman: It signifies also to *beware*; *Wahta sig for en*, to be upon one's guard. From this, too, come the Lat. *vigilo*, *vigilium*; the Fr. *guetter*, and *garder*, our *guard*. The waiting a dead body before interment, is called in Sued. *wahstuga*. Hence our phrase *to wake a corpse*, and *leikwake*, compounded of the two words Goth. *leik*, a dead body, and *wakna*, to watch.

Bairn] Child. Prim. Gael. *bar*; A. S. *bearn*; Alam. *barn*. Hence comes Gaelic *beirn*, and Goth. *baera*, both signifying *to bear*. We find our primitive in the Hebr. *Bar*,
Creator,

The fervant gaed quhar the dochter lay,
The sheits war cauld, scho was away,

And

Creator, and *Bara*, create. In the fragment of Sanchonia-
thon, *Beruth*, or *Berut*, is called the spouse of *El-ion*, or the
Most High, because God alone creates ; and hence, allegori-
cally *Creation* is called the *spouse of God*. In the Syriac, *bar*
signifies a son. We say *bairn-team*, brood of children, from
the Saxon *team*, progeny ; hence a *teeming-woman*. In our
old poets, *bairn* is often used to signify a full-grown man.
So Douglas, p. 244. 33.

“ Cum furth quhat e’er thou be, *berne bald*.”

And elsewhere :

———“ And that awfull *berne*,

“ Berying schaftis fedderit with plumes of the erne.”

The same author uses *barnage* for an army, or troop of war-
riors ; but Mr Ruddiman was far mistaken in deriving it from
the Lat. *baro*. We find the ancient English poets used *child*
in the same sense. See the ballad of the *Child of Elle*, in
Percy’s Collection, vol. 1. page 107.

“ And yonder lives the *childe* of Elle,

“ A young and comely knight.”

Vide *ibid.* p. 44. where two knights are called *children*.

VER. 4. *Ben*] The opposite of *butt*, in the former verse,
signifying the inner-part of the house. From the Dutch
binnen, within, opposed to *buyten*, without ; A. S. *buta* and
binnen, butt and ben.

VER. 5. *Gaed*] Vide Note to Stanza I. Ver. 6.

G

Dochter]

And fast to her gudewife 'gan say,
Scho's aff wi' the Gaberlunzie-man.

VII.

O fy gar ride, and fy gar rin,
And haste ye find these traiters agen :

For

Dochter] Engl. *daughter*; Ulph. *dauhtar*. We here observe how closely our spelling agrees with the Anglo-Saxon, in which it is wrote *dohter*, *dohdor*, and *dohdur*; Alam. *dohdor*, *dohter*, and *thohter*; Belg. *dochter*. The Gr. *θυγατηρ* has a manifest affinity to all these.

VER. 6. *Cauld*] Another instance of our care in following the original orthography. Ulphila writes, *calds*; A. S. *ceald*; Isl. *kaldur* and *kulde*; Alam. *kalt*; Dan. *kuld*; all signifying *cold*.

VER. 7. *Fast*] Quick or swift. Prim. Welch *flest*, agile, hasty. This is a quite different word from the English *fast*, fixed or stable, which comes from the Mæso-Gothic *fastan*, to keep or hold fast.

'*Gan*] For *gan*, *began*; and thus Douglas elsewhere uses it, as well as our more ancient poets.

VER. 8. *Aff*] Off; but all the other Northern dialects write this word with an *a*. Ulph. *af*; Dan. *aff*; Belg. *af*. The Lat. *ab*, and the Gr. *απ*, are quite similar, especially when we observe that the Greek word, before another beginning with an aspirate, is written *αφ*.

STANZA VII.

VER. 1. *Fy*] Fy upon. Prim. Welch *fy*, and *hei*, whence *hiadd*, abominable; Isl. *fue*, rottenness; Belg. *foey*;
hence

hence the Lat. *vah*, Ital. *vah*, Fr. *fi*. The Gr. *φει* is by the Grammarians called *φωνη γετλιασικη*, Vox ejus qui se indigna pati conqueritur. In old English this particle always denotes *aversion*. Chaucer, La. Prol. v. 80.

“Of such cursed stories I say *fie*.”

And N. P. T. v. 73.

“*Fie* stinking swine! *fie* foul mote the befall.”

From hence the Scots formed *Fyle*, to foul; and the Engl. *Defile*. We also say *Fych*, on feeling a bad smell, or seeing any dirty object, from the Celt. *cach*, *kakoa*, and *caffo*, stinking. Hence our *kakie*, ventrem exonerare. From this origin, too, comes the old French appellation *cagots*, *tacous*, *cakets*, given to lepers, who being considered as abominable, were shut out from all society in the middle ages. These miserable wretches were found in great numbers about the 12th and 14th centuries, spread over Gascony, Bearn, and the two Navarres, on both sides the Pyrenean mountains. These were not allowed to traffick with their fellow citizens; had a separate door to enter into the churches, and a holy water-font, which they only used; were forbid the use of arms; nay, such was the universal horror of mankind against them, that the States of Berne, anno 1460, applied for an order to prohibit their walking the streets bare-footed, lest others might catch the infection, and to oblige them to wear on their garments the figure of a goose's foot, which, it would appear, they had neglected to do for many years past. In the ancient *For. de Navarre*, compiled about the year 1074, we see them called *Gaffos* and *Cakets* at Bourdeaux. We find, among the Laws of the Dukes of Brittany, anno 1474 and 1475, orders given, that

none of the *Cacosi-caquets*, or *Cacos*, should appear without a bit of red cloth sewed on the outer-garment. They were forbid even to cultivate any land but their gardens, and were confined to the single trade of carpenters. Bullet (*Diction. Celt.*) gives the following account of the rise of the public hatred against these poor people: “Cacous (says he) Nom que les Bas Bretons donnent par injure aux Cordiers et aux Tonneliers, contre lesquelles le menu peuple est si prevenu, qu’ils ont besoin de l’autorité du Parlement de Bretagne pour avoir le sépulture, et la liberté de faire les fonctions du Christianisme avec les autres, parce qu’ils sont crus sans raison, descendre des Juifs dispersés apres la ruine de Jerusalem, et qu’ils passent pour lepreux de race.—Les *Cacous* sont nommés *cacqueux* dans un arret du Parlement du Bretagne.” Here we have a people, living in the most deplorable state of slavery, from age to age, like the Gibeonites subjected to the Jews, and treated in the same manner as the Gauls were, after being conquered by the ancient *Franks* of Germany; the very name they went by, implying the most rooted aversion, though nobody ever gave any account of the reason of this appellation; for the frivolous dissertations of *Marca* and *Venuti* leave us quite in the dark as to this, as well as to the causes of this extraordinary hatred against a devoted race from age to age. We therefore adopt the account of it given by the learned and most ingenious *Gebelin*, (*Monde Primitif*, tom. 5. p. 247) that they were the scattered remains of the original inhabitants of Gascony and Lower Brittany, who, being conquered by those now called *Bretons*, and the Cantabri, who invaded Brittany and Berne, were reduced to this miserable state by their Lords, in order to leave them no means of revolt, and to render them useful as slaves. Du Cange informs us, that the celebrated Hevin first obtained, from the Parliament of Rennes, a repeal of those cruel and ridiculous constitutions

constitutions against the *Cacous*. But the word *Cagot* still remains a term of reproach, and now signifies a *hypocrite*. Had we leisure, it would be amusing to compare the miserable state of the poor *Cagots*, with that infamy which is entailed, in Hindostan, on the cast or tribe of the *Sooders*. But we have already made this note too long; and all the apology we can offer is, that we flatter ourselves the reader will be glad to find here an account of a set of men, whose very name is little, if at all, known in this Island, and against whom far more intolerable severities were exercised, than by our ancestors against the lepers, who abounded both in England and Scotland during the middle ages.

Gar] Force one to act, to constrain. Prim. Celtic *gor*, *gar*, force, strength, elevation, abundance; vide Dict. Celt. de Bullet in *Gorchaed*, and *Gor*. Hence Breton. *gor*, tumour, elevation; Gaelic *gorm*, nobleman, grandee. In the language of Stiria and Carniola, mountain; *gora*, in Slavon. id. Polon. *gora-hegy*, a cape or promontory; Lapland, and Finland, *kor-kin*, high; Hebr. *gor*, to heap up; Arab. *ghurur*, pride, ambition; whence Gr. *γαυρος*, proud, elated; Old French *gaur*, id. Celt. *gorain*, to cry out with vehemence, which greatly illustrates the primitive signification of our *gar*; Welsh, *gorchfygiad*, to force or constrain; Suio-Goth. *gora*, antiq. *gara*, facere; vide Ihre in *gora*, where this elegant etymologist has observed the agreement betwixt this word and our *gar*. Adde Lye addit. Etymol. Junü; but none of these writers have gone back to the Primitive Celtic; Aremor. *gra*, facere. From this root, too, comes the Latin *gero*, applied sometimes to war, *gerere bellum*; vide Livy, l. 39. c. 54. Isl. *giora*, to act; Alam. *garen*, *garuuen*. The reader may turn to our Introduction, where he will find some other observations on this word, to which we only add, that *carve* comes from this root.

For scho's be burnt, and hee's be flean,

The weirifou' Gaberlunzie-man.

Some rade upo' horfe, some ran a-fit,

The wife was wude, and out o' her wit ;

Scho

VER. 3. *Scho's—Hee's*] She shall—He shall ; a contraction frequently in the mouths of our country people.

VER. 4. *Weirifou*] *Fou* for *full*, it being customary in Scots to change the *l* into *w*, as *roll*, *row* ; *scroll*, *scrow* ; *talbooth*, *toubooth* ; *pol*, *pow*, &c. Ruddiman. From *fou*, we form *fouth*, plenty, abundance. So Douglass, p. 4. v. 6.

“ That of thy copious fouth or plentitude.”

Thus from *deep*, *depth* ; *rew*, *reuth*, &c. This is also remarked by Mr Ruddiman, Gloss.

VER. 6. *Wude*] Mad. Ger. *wuth*, rage ; A. S. *wod*, mad ; Teut. *uueuten*, to be mad ; A. S. *wedan*, id. Whence perhaps the Scandinavians called their Mars *Woden*. Doug. p. 16. 29.

“ The storm up bullerit fand, as it war *wod*.”

And p. 423, 16.

“ Wod wroith he worthis for disdene.”

Dutch *woed*, fury ; Ulphila, Mark v. 18. *wods*, possessed with a Devil ; A. S. *wod*, mad ; Isl. *æde*, furor ; Alam. *unatage*, furious. From this root the Gr. *ὀυραν*, vulnerare, pugnare ; and *ὀιδαινεῖν*, to swell with anger.

VER.

Scho cou'd na gang, nor yet cou'd scho fit,
But ay scho curs't and scho bann'd.

VIII.

Mein tym far hind out o'wr the lee,
Fu' snug in a glen whar nane cou'd see,

Thir

VER. 7. *Gang*] Mæso Goth. *gagga*, pronounced *ganga*; as in the Greek when two *gammæ* follow each other. Vide ad Stan. I. v. 6.

VER. 8. *Ban*] To curse. Goth. *banna*, sign. simply to forbid; *forbanna*, Divis devovere. The primitive Celt. *ban*, a *tie*; whence our *bond* and *band*. Hence marriage *banns*. The Isl. *forbanna*, sign. to excommunicate or put out of society. Hence our *ban-ish*, and the Ital. *bandito*, our *bandidi*; *a-ban-don*, to give up our claim to any thing, to loosen our tie to it. The bond by which the king's vassals are obliged to follow their sovereign to the field, is, in France, called the *ban*, and *arriere ban*. Thus to *bann* one, literally sign. to put him *under the bond of a curse*. Hence Gael. *ba-na*, tied; Fr. *bande*, *bander*, our *band* or *company*, persons linked together by one common tie, or bond; *bandage*, to *bend*; Fr. *ruban*, whence *ribbon*, literally, a fillet of a red colour. Hence, too, in the French, the barbarous *droit d'aubaine*, by which the lord of the soil inherited all that a stranger died possessed of in his territory. We find, in the Bar. Lat. *albani*, and *aubani*, a stranger; concerning which word many idle conjectures have been published, as derived from *advena*, and *Albanus*, a Scotsman. But it is composed of *al*, another, and *ban*, jurisdiction, literally a person living under *other laws*.

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laws. The Isl. *bann*, to curse, is still used in the north of England.

S T A N Z A VIII.

VER. 1. *Hind*] This is the primitive of *behind*, *hindermost*; Scot. *hindmost*; and is found in all the ancient dialects of the north; Ulphila, *bindar*, *bindana*, back, after; *hindumists*, *hindermost*; A. S. *hindan*, behind. Hence comes the verb to *hinder*, to impede; Dan. *hindre*, *forhindra*; Belg. *hinderen*, *verhinderen*. From this root comes the A. S. *hinderling*, properly one who comes far behind his ancestors, *familia sua opprobrium*. In Ll. Edw. Confess. c. 35. Occidentales Saxones habent in proverbio summi despectus, *hinderling*; i. e. omni honestate dejecta et recedens imago; the scandal of his family.

VER. 2. *Snug*] The primitive of several northern words, all signifying *hiding*, *concealment*; Dan. *sniger*, subterfugio; *snican*, to crawl about hiddenly; whence Engl. *sneak*, a sneaking fellow. Lye was mistaken in deriving it from Isl. *snoggur*, celer. The Gael. *snaighim*, is the same with the Saxon *snican*; Dan. *snige sig aff veyen*, to sneak away. The Scots *snod*, neat, trim, may come also from this source, as it is evidently the same with the Gothic, *snug*, short and neat; *en snug piga*, a neat girl; Isl. *snyllid*, elegance. Ray says, that in the north of England, they pronounce it *snog*; *snogly geard*, handsomely dressed.

Glen] Old English *glin*, or *glyn*; Gael. *gleann*. It denotes a large, level tract of ground, bounded on each side by ridges of sloping mountains. Hence we have in Scotland *Strathmore*, *Strathspey*, *Strathern*. There is this difference between the Saxon *Dale*, and the Gaelic *Strath*. The former denotes a narrow valley, bounded on each side by a ridge

Thir twa, wi' kindly sport and glee,
Cut frae a new cheese a whang.

The

ridge of steep mountains, commonly with a river running through the middle ; the latter answers the above description, which needs not to be repeated.

VER. 3. *Twa*] Ulphila *twai* ; A. S. *twa* ; Welsh *dau*, *dwy* ; Gael. *do* ; Swed. *twa* ; Isl. *tueir*. Hence the Gr. *δύω*, and *twain* ; our Scot. *twain*, literally sign. to split into two parts, to separate. It is also used by Chaucer in this sense, R. R. 5077.

“ Trowe nat that I woll hem twinne.”

And Troil, 4. 1197.

“ There shall no deth me fro' my ladie twinne.”

From this root, too, is formed *twine*, thread, *i. e.* to double it ; A. S. *twinen* ; vide Exod. c. 39. 29. Sued. *twynna* ; Dan. *tuinder*, to spin ; *tuinde trade*, twined thread ; Belg. *tweyn draed*. In Teutonista, *twern yarn*, *daivum tuinum* ; A. S. *twinne*, to twine.

Glee] Mirth, gladness ; Isl. *gled*, *gladde*, I have made glad ; *mig gladur*, it is a pleasure to me ; Sax. *gled*, and our *glad*. With Chaucer *glee* denotes a concert of vocal and instrumental music. Sir Top. R. v. 126.

“ His merie men commanded he

“ To maken him both game and glee.”

Fa. Lib. 3. 161.

“ There saw I sitt in other sees,

“ Playing on other fundric gleees.”

H

The

The A. S. Version of Pastor. 26. 2. *David defeng his bearkan, and gestilde his wodthraga mid tham gligge.* David took his harp, and stilled his madness with music. *Gligman*, *mimus*, *scurra*; *Gligmon*, id. Junius rightly conjectures, that *glig* was first used to denote instruments inflated by the breath, though afterwards indiscriminately applied to every musical sound. This is confirmed by the Islandic *gliggur*, flatus, breath. A certain species of *catch* is still called a *glee*. A. S. *gle*, joy, and without the *g* the Goth. *lek*, to laugh; we say *gaaff*, to laugh loudly, and with the open mouth. From the idea of joy, *gle* and *gla* came to signify every thing bright, splendid. Hence a multitude of words, Isl. *glaumur*, joy; whence our old Scots *glamur*, often employed to signify *incantations*, because, by such arts, the mind was thought to be greatly moved, and to look on things indifferent as of great consequence. Goth. *glans*, and Alam. *klanz*, splendour; whence our *glance*, from *gla*, light; *gloa*, to shine. From this last the Eng. *glow*, *glow-worm*; A. S. *glowan*, to glow; Swed. *glod*; Gael. *glo*; A. S. *gled*; Ger. *glut*; all signifying a *live coal*. Isl. *glia*; Fris. *glian*, to shine; Sax. *gleij*, splendidus; and hence the Gr. *αἴγλη*, splendour; which none of our Lexicographers have been able to explain. Hence, too, Engl. *glitter*, by Ulphila written *glitmunjan*; Isl. *glitta*; Ger. *gleissen*; Swed. *gliftra*, *gnista*; Sax. *glinstern*, and the Gr. *αγλαΐζεσθαι*; Isl. *glift*, and *glast*, nitidus. So Snorro, v. 1. *Glast med gulli, och silfri*, shining with gold and silver. Gr. *γελειν*, splendere; and Hesychius explains *γελαις*, *αυγην ἡλιου*, a sun-beam; *αγλαος*, splendidus; *γλαυσσω*, splendo; *γλαυκος*, *γλαυρος*, splendidus; Goth. *glassa*, and our *glaze*; Isl. *glas*, our *glass*. We call the slippery mucus, growing on stones in the river, *glitt*; and *glatt* in Gothic is nitidus, lævis. Hence Engl. *gloss*; Goth. *gles*, Succinum. Vide Tacit. Mor. Ger. cap. 45. Plin. H. N. lib. 26. c. 3.

From

From the same root are derived Goth. *glimra*, *glindra*, to shine, whence our *glimmer* and *glimpse*; Engl. *gleam*, a ray of light; Isl. *glimbr*, splendour. Taking away the *g*, we have the Gr. λαπτω, to shine; Isl. *liome*, light; Ulphila, *laubmon*, lightning. And with the *g*, Swed. *glo*, to see; Gr. γλαύσσω; Sax. *glören*, splendore; hence Scot. *glōwr*, to look intently at any object. So in the old Ballad;

“ I canna get leave
 “ To luke to my luvie,
 “ My minny’s aye *glōwring* ovr me.”

Isl. *gloggr*, and Goth *glau*, sharp-sighted; Gr. γλῆνν, pupil of the eye; Fr. *glair*, the clear or white of the egg; Isl. *glæ*, the shining of the ocean in a calm. Hence Gr. γαλήνη, serenitas; γαλήνω, sereno; γαλινεα, res nitidæ, prætiolæ; γλινος, a star; Swed. *gran*, shining; whence the *Apollo Gryneus*, literally the *Splendid Sun*. We are much deceived if the many coincidences we have here thrown together, (and to which more might easily be added) do not prove very strongly, a primitive and universal language. We have not room to alledge the many examples the Eastern dialects furnish to us;—these we reserve for a larger work. Meanwhile, the reader may look at Ihre, Lex. voce *Gloa* and *Glo*.

VER. 4. *Frae*] Engl. *from*. But we have kept the true orthography. Swed. *fram*, prorsum, adverbium motus de loco posteriori in anteriorem. The *pro* of the Latins is from this root, and has the same meaning in *prorsum*, *procedere*, *prodire*, *profferre*; and the Swedes say *ga fram*, *gif-wa fram*; Ulphila, *iddja fram*, processit; Luke xix. 28. *framis leitl*, a little further. So, too, in the compounds, *fram-wigis*, semper; and Luke i. 18. *fram-aldrozi*, stricken in years; Alam. *frampringan*, producere. Tatian, cap. 73.

v. 1. *franor*, further. We find in Wilking. Saga, p. 3. *Hugprydiac spæki, oc framwisi*, a genius wife and prudent; from *fram* and *wis*, wisdom; and hence *framvis*, a diviner, conjurer; Isl. *framygdur*, a wise man; Goth. *framsūs*, a petulant fellow, ever putting himself forward; whence Engl. *frumpish*. To return to the Scots word *frae*, as corresponding to the Goth. *fram*, from. Chron. Ryth. p. 444.

“Huar monde *fram* androm fly.”

Qui ab altero secessit, aufugit.

Framgangu, going from, departure; Swed. *fran*. From *fram* the ingenious and learned Ihre derives *framea*, a dart used by the ancient Germans, mentioned by Tacitus, M. G. cap. 6. *Hastæ, vel ipforum vocabulo, frameas gerunt*; from *fram* and *frumen*, mittere, jaculari. Hence, in Ulphila, we find, Joh. x. 5. *Framthjana ni lajsjand*, a stranger will they not follow. Alam. *framider*; Ger. *fremd*, a stranger; and Scot. *fremdman*, one come from far.

Douglas writes this word sometimes *fra* and *fray*.

Whang] Prim. *tan*, a binding or cord. Hence every thing of a long narrow shape. *Whang*, a slice of cheese, cut in a long narrow form. Ulphila, *twang*; Isl. *tange*, *vinculum*; Swed. *tang*, a strap hanging at the handle of a knife. They also call an isthmus *tang*, and we say a *tongue of land*. Isl. *thuing*, a band; A. S. *twang*, whence our *whang*.

The primitive *tan* is found in all the Scythian dialects, and those derived from them. Swed. *tan*, nerve. Leg, Goth. cap. 22. *Thau en sundr er than hels edanacca*; Si abscissus fuerit nervus colli. Welch *tant*, chorda; Ger. id. Alam. *than*, a leather strap; A. S. *tan*, vimen, virgultum; and hence *tanblyta*, fortilegus. Swed. *tanor*, filaments in flesh. The Gr. *τενω*, is formed from *tan*, sign. a nerve.—Odyss. 3.

“ — τελενος

The prieving was good, it pleas'd them baith,
To lo'e her for ay, he gae her his aith,

Quo'

“ — ΠΕΛΕΚΥΣ ΔΙΕΚΟΨΕ ΤΕΝΟΝΤΑΣ,

“ ΑΥΧΕΝΙΣ. —

Securis abscidit nervos cervicis. The Islanders call the nets for catching birds *thaner*; and hence Latin *tenus*, *tenoris*, in Nonius; and Plaut. Bacchid. v. v. 6.

“ Pendeat hodie pulcre; ita intendi *tenus*.”

It is needless to observe that our *tendon* is derived from the same source. The Goths call the swaddling bands of children *tanom*; Chron. Rythm. p. 561. *Barn then som an i tanom lag*, Children that lay yet in their swaddling bands. The Greeks called them *τενια*, *τενιδια*. Vide Jun. Glos. Ulph. p. 330.

VER. 5. *Prieving*] The proof, the first taste of any thing. Primitive is *por*, *pro*; Celt. *por*, what is *before*; as *por* signifies also *face*. Hence *porro*, *probo*, *probation*; Fr. *preuve*, *eprouver*, the *pro*w of a ship; Gr. *πρῶτος*; Lat. *primus*, *prior*, *princeps*, and a vast number of other words. At present we confine ourselves to the northern dialects, where we find, in the Celtic, *prid*; whence our *price*, or value of any thing; Ger. *preis*; Lat. *pretium*; Italian *apprezzare*; Goth. *pris*, id. and metaphorically, glory, honour, high esteem; whence Engl. *praise*. The truly learned and elegant Ihre observes, that, in the old Swio-Gothic, they used *prishet* in the same sense. In Chron. Ryth. p. 442.

“ Och innan strid stor prishet was.”

In war he was greatly prized.

With

Quo' she, to leave thee I will be laith,
My winsom Gaberlunzie-man.

IX.

With them *prisa*, sign. *to prize, apprise*; and these words clearly indicate their northern origin. Hence, too, Fr. *priser, mepriser*; *winna priset*, to win the prize. In our dialect *pris, prieve*, is proof, or trial, as here; and in Douglass, p. 309. 49.

“ Thus rude examplis may we gif,

“ Thocht God be his awin Creature to *prieve*.”

We also use the verb, to *prie*, to taste.

VER. 5. *Baith*] Engl. both, by a faulty pronunciation; for the primitive is found in Ulphila's, *ba, bai*, i. e. *baith*, not *both*. So Luke 5. v. 7. *Ba tho skipa gafullidedun*, they filled both the ships; and Luke 6. v. 39. *Bai in dalga dri-usand*, both will fall into the ditch. A. S. *ba, butu*; Alam. *bedu, beidu*; Isl. *bathur*. It is diverting to see Junius gravely supposing that our word comes from Gr. *αμω*, as if our ancestors could not reckon *two*, till the Greeks taught them. The savages of Kamschatka do more than this; for they follow the number of their fingers and toes up to twenty, and having got thus far, they stop, and cry, Where shall I find more? See the account of this country, published at Peterf-burg, and translated by Grieve, p. 178. We just add, that the same observation may be applied to the words, *aith, oath, laith, loth*, which occur in the verses immediately following, and which have been equally vitiated by our southern neighbours, as this word *baith*.

VER. 7. *Laith*] Loth. But ours is the true pronunciation, as derived from Al. *leid, luad*; Alam. *lath*; Belg. *leyd*,

leyd, odious, ugly, troublesome; Old Danish, *tha the læwas and ladedon iuch*, who hate and persecute you. The primitive of all these is found in the Celt. *lad, loc*, to cut, pain, or wound; Basg. *lacteria*, misfortune. We cannot deny ourselves the pleasure of following this original through some of its many descendants; hence come Gr. *λανθεῖν*; Fr. *lacerer*; Lat. *lacerare*, our *lacerate*; Fr. *loqueté*, cut out in slices; whence our *lock* of hair, or wool; Celt. *laza*, to kill; and hence *lay*, a poem on any tragical subject; so Dougl. 321. v. 5.

“The dowy tones, and layes lamentabil.”

Ital. *lai*, and our *lament*, the true Scots appellation of Elegiac songs; A. S. *ley*, id. which neither Menage, nor even Skinner understood; Ger. *lied*, a song, but properly a melancholy ditty; as the B. L. *leudus* also signifies; Fortunat. Epist. ad Gregor. Turon. ad Lib. 1. Poemat. Sola sæpe bombicans barbaros *leudos* harpa relidebat. Id. Lib. 7. Poem 8.

“Nos tibi versiculos, dent barbara carmina *leudos*.”

Hence, too, Lat. *leffus*, and the Bas. Bret. *lais*, a melancholy sound or cry; *e-legia, e-legy, lesion*; and the Fr. *leze majesté*, high treason. We could easily bring many more proofs of the truth of our account of the term *elegy*, as that passage of Proclus, in Chrest. ap. Phot. Bibl. Το γαρ θρηνησ, ἔλεγίαν ἔλεγον οἱ παλαιοι, veteres luctum vocarunt ἔλεγον. Ovid gives us the same idea, Ded. de Lib. 3. Eleg. 1.

“Flebilis indignos elegia solve capillos,

“Heu nimis ex vero nunc tibi nomen inest.”

Vossius (in Elegia) has quoted these passages, but gives no Etymology, as indeed the root is lost both in the Greek and Roman languages. But we must stop, after observing that the

Fr.

IX.

O kend my minny I war wi' you,
 Ill-fardly wad she crook her mou',

Sic

Fr. words *laïd*, (which of old signified, offence, injury, and now *ugliness*,) *laideur*, *laidron*, and the Gr. λοιδορεω, to defame, are all of this family.

VER. 8. *Winsom*] We have already shewn the meaning and origin of this word, in the note on Stanza II. ver. 6. In the old ballads we find it often used; so in the old song of Gilderoy, (Percy, vol. I. p. 324, 325.) My *winsom* Gilderoy; Ger. *minnesam*, from *minne*, love, which we have already explained; Alam. *wino*, a friend; A. S. *vine*, beloved.

S T A N Z A IX.

VER. 1. *Kend*] The primitive *kan-enen*, signifies art, knowledge, dexterity. Hebr. *gwanen*, an inchanter, and the verb *gwenen*, to divine; Gr. κανειν; Gaelic *kann*, I know; *kunna*, *kenning*, knowledge; *kennimen*, knowing, learned men, priests; Ulphila, *kunnan*, Mark 4. v. 11. *Is wis attiban ist, kunnan runa thiud angardjos Goths*,—To you it is given to know the mystery of the Kingdom of God. Ill. *kunna*; Alam. *kennen*, *chennen*; from *kunna*, the English *cunning*; in sea-phrase, to *cunn a ship*, is to direct her course; in Fr. *maitre gonin*, a sharper. See the poor efforts of Menage to explain this word. Hesych. καννειν, συνιεναι, επισαδαι, to understand. We say here *kenspeckled*, easy to be known by particular marks. The Goths use a similar phrase, *Kenespak*, *qui alios facile agnoscit*; Ihre in *kenn*.

VER. 2. *Ill-fardly*] Ill-favouredly, in an ugly manner. In Engl. well-favoured, handsome, well-looking; and thus
 our

our translators of the Bible use it, Gen. xli. v. 3. 4. Primitive is *fa*, to eat, to feed on good things, as descended from the family of *fa*, denoting every action belonging to the mouth, as eating, speaking, &c. So the Latin *fari*, whence Fr. *faribole*, idle tale, and the like. From *fa* comes Latin *favus*, honey-comb; *favere alicui*, to favour one; our *favourite*, *favour*; Fr. *favoriser*, *fauteur*, and the Latin *fautor*. The common word *infant*, Latin *infans*, comes not from *in* and *fari*, one who cannot speak, as our herd of Lexicographers say, but from *fa*, to nourish, to feed, whence *fari* itself is derived, which being a dissyllable, can never be a primitive, those (as we have elsewhere observed) being all *monosyllables*, in every language. From this root, too, we have *fawn*, a young deer. N. B. The animals do not speak, therefore it is impossible that *fawn* can come from Latin *fari*: but we must stop here, lest we offend those who hold, that the *Ourang-outans*, a species of the monkey, belong to the human race; and that, though they have passed above six thousand years without framing a language, it is still *very rationally expected*, that they will yet form one, (vide Origin and Prog. of Lang. vol. I. p. 189. 272). Whenever we are happy enough to possess a Dictionary, collected by some learned Ourang-outang, and a Grammar of this new speech, we nothing doubt, but we shall discover many primitives of language yet unknown. But this by the bye.

We find *favour*, in the Welch, *fleasfor*, *flawr*, and in the Greek, φαω, φημι; and in what Festus writes, *faventia*, bonam ominationem significat; *favere*, enim, est *bona fari*. Hence the solemn form, *Favete linguis*. Vossius has said much, to no purpose, about this, in *Favere*; but he had no principles. We see new proofs of the truth of our Etymology in the *hinnuleus* of the Latins, and the Gr. ἰννυος, fig. παιδός, a boy or young one. Vide Salmas. Plin. Exercit. p. 106. and

Spelman, in *Fenatio* and *Foinesium*. Lye mentions *fauntekin* as an old English word, signifying an infant or little boy, which he rightly derives from the Islandic *fante*, a young man; whence the Italian *fante*, a page or servant, and the French *fantassin*, a soldier who serves on foot, and of those whom we call *in-fantry*.

VER. 2. *Crook*] Prim. Celt. *Crok*, signifies every thing that takes hold; and as nothing can take hold but what deviates from the streight line, this word has formed a very numerous family: Goth. *krok*; the Gael. *krock*, *kruick*, an earthen pot or vase; Goth. *kruka*, id. We in Scotland call the iron on which the kettle hangs a *crook*. Shepherd's *crook*, from its bent form; and, for the same reason, *crotchet* in music signifies a note, with a tail turned up. Hence, too, come the French *crotcheteur escroi*, a thief who seizes every thing he can lay hands on; *croffe*, the sheep-hook, with which bishops are invested; *acrocher*, to seize or lay hold of. Gebelin observes, with his usual acuteness, that the French peasants who revolted in 1598, were called *Les Croquans*, because they plundered and carried off every thing wherever they came.

Mou'] Mouth. Prim. *muth*, *mun*; whence Ulphila has *munths*, the mouth; Celt. *mu*, id. also the lips. Hence Fr. *mot*, what is spoken with the lips; *motet*, Basq. *motasa*, found of the voice; Gr. $\mu\upsilon\sigma\omicron\varsigma$, and *mythology*; *murmur*, i. e. *mu-mu*, small sound made by the mouth. Our old word *mump* comes from the same origin; also *mant*, to stammer. From the ancient Celtic and Welch *mant*, signifying the jaw-bone, comes the Latin *mandibula*, and the ancient *munio*, *munito*, to eat; Fest. *munitio*, *mortificatio*, ciborum; also *mando*, *manduco*; the Fr. *manger*; Ital. *mangiare*; Gr. $\mu\upsilon\sigma\iota\zeta\epsilon\iota\upsilon$, loqui. Ihre informs us, that the mouths of rivers are called *Mynne-a-mynne*, and Isl. *munne*, from *mun*, the mouth. They say also, the *mouth* and *lips* of

Sic a pure man she'd nevir trow,

After the Gaberlunzie-man.

My

a wound, as we do: Ll. Scaniæ, p. 22. *Far man jar gonum lar, allar lag, allar arm, swa at that havir twa munna*, If any man's thigh, leg, or arm, be so wounded as that the fore shall have two mouths. In the same sense the French use *balafre*, a great wound, which Dutchat rightly derives from the old French *balevre*, bilabrum: Ce qu'on appelle *balafre*, est proprement une grande playe, qui fait une espece de *bouche*, et par consequent *deux levres*. The Gothic *munhafteis*, a set form of words, and used in their ancient Jurisprudence. Vide Ihre, Lex. in voce, vol. II. p. 207.

We have in this word a clear example of the method the first men took to express opposite ideas, without multiplying the primitive words. *Muth* first denoted the mouth and speech. They formed the negative by using the same word in the opposite signification, and thus *muth* came to signify a *dumb person*; Gr. *μυδός*; Lat. *mutus*, whence our *mute*; The Hebrew *muth*, a dead man, one who speaks not. In another work we have collected many examples of this kind, which we have no room for here. Such is the word *alt*, high; whence the Lat. *altus*, signifying *high*, and also *deep*.

VER. 3. *Trow*] The verb, *to believe*; Belg. *truen*, id. Douglas uses *trueles*, for faithless. Prim. Goth. *trost*, trust, fidelity. Hence, metaphorically, a *bold man*, on whom we may well rely. So Chron. Ryth. p. 311.

“*Thet var en godn trost man.*”

He was a good and trusty man.

Isl. *traustor*, Alam. *gidroft*, Engl. *trusty*. Otfrid, l. 5. cap. 23.

My dear, quod he, zere zet o'wr zoung,
An' hae na learn'd the beggar's tongue,

To

“ Zi themo thronoste,

“ Sie sint al *gidroste*.”

In their service all were faithful. Germ. *triest*, and Swed. *driftig*; vide *Ihre* in *Driftig*. From this root, too, the Greeks formed *δαρσος* and *δαρπειν*, to dare, or more properly, to be confident, by a literary metathesis of the same kind as that used by the Goths, while they say *toras*, to dare; *jators*, I dare, and then *trost*, our trust. So the ancient Greeks said indifferently, *δαρος*, *δπαρος*, *δαρσυνω*, and *δπαρσυνω*, audacem reddo. Ulph. *thrafflian*, to confide or trust, and *dauran*, dare; Mark xii. 34. *gawdarsta*, audebat, which the Allemans pronounced *gidorsta*. In one of the Church Hymns, n. 127, *The lofwade Gud med gladje och trost*, They praised God with gladness and confidence. We observe, by the way, that our Scots phrase of *loving* God, used for *praising* him, frequent in Robert Bruce's Life, and other ancient poems, is formed from the Goth. *lofware*, to praise. In the Barb. Latin Laws, we find often the phrases, *Trustis regius*, *Esse in truste regia*, *Trustinus*; and the like; all denoting loyalty. Vid. Cange in *Trustis*. Marculf. For. l. i. 18. These men were also called *Antrustiones*. Vid. Leg. Sal. Tit. 32. cap. 20. edit. Heroldi. Marculf. Lib. 1. Form. 47. ibi Lindenbrog. Gloss. The *Antrustiones* were of high dignity in the King's Court, as we gather from the article of the Gaelic Law last cited. We have the verb *traist*, to trust, frequent in Douglas. So p. 52. v. 25.

——“ And there traist coistis nyce.”

And p. 213. 37.

“ His traisty faith.”——

VER.

To fallow me frae toun to toun,
 And carry the Gaberlunzie on.

X.

Wi' kauk and keel I'll win zour bread,
 And spinnels and quhorles for them wha need,
 Whilk

VER. 7. *Frae toun to toun*] By *toun* here is not solely meant *city*, in which sense we now use it; but the Scots apply this word to every little village, and even to a farm-house, where there is an inclosed yard, after the manner of their ancestors, from the prim. *dun*, A. S. *tun*, Alam. *zun*, all signifying an inclosure. Hence the Belgic *tuyn*, a garden, literally an inclosure; Gael. *dun-dunam*, to inclose; A. S. *tynan*, *betynan*, id. The first cities of our Celtic and Saxon ancestors were only farm-houses, or a few straggling huts, inclosed with rails. Tacitus de M. G. cap. 16. Nullis Germanorum populis urbes habitari notum est, nec pati quidem inter se junctas sedes, (forte ædes) vicos locant, non in nostrum morem connexis et coherentibus ædificiis. These *vici* were separate houses, like our farmers *steddings*, which we still call *towns*. In some districts they are called *mains*, from *mansio*, and the B. Latin *mansus*, a *manse*, now restricted to our parsons houses.

S T A N Z A X.

VER. 1. *Kauk*] From the primitive *cal*, *cel*, every thing hard and proper to inclose with. Hence Latin *celare*,
cellarium,

cellarium, our *cellar*; French *celer*, our *con-ceal*; the Celtic *cal*, a hut or stable. Hence *kal* came to denote the materials for inclosing, *viz.* stones, and especially that soft kind of stone, easily divided into small pieces, which the English call *chalk*, and we, more properly, pronounce *kauk*. Isl. *kalk*; Gael. *calch*; Alam. *calc*; A. S. *ceale*, *ceale*, *stan*. From this root, too, comes the Greek χαλιξ, explained by Suidas, μικρον λιθιδιον, a little stone, and more clearly by Hesych. χαλικες, οι εις τας οικοδομας μικροι λιθοι; of the same kind was the χαλιξ, mentioned by Thucydides, in his Account of the Walls of the Pyreus, built by the Athenians, in lib. 1. We are indebted to the industry of Junius for this remark; yet he does not even attempt an etymology of the word χαλιξ, which has baffled all the lexicographers.

Keel] A red calcarious stone, used by carpenters for marking their lines on wood. The promise here made by the feigned Gaberlunzie-man, to get a livelihood for his sweet-heart by *kauk* and *keel*, alludes to the practice of fortune-tellers in Scotland, who usually pretend to be dumb, to gain credit with the vulgar, and therefore have recourse to signs made with *kauk* and *keel*, to explain their meaning. The primitive is plainly the same with that of *kauk*; *col*, *cel*, a small stone, (of a red colour).

Win] In the more modern acceptation, simply signifies to gain. So the Goths use *vinna* of one who *wins* at play, or in making bargains, or by gaining his cause in a court of justice; *winna et karomal*, in causa superiorem esse. Vide Ihre, vol. II. col. 2020. But of old it signified to *gain our bread by hard labour*, and industry. This is still its common meaning in the Islandic. So Exod. 15. *Winna alladina winna*, Thou shalt work all thy work. Hence *winnubiu*, a labouring man. Numbers, cap. 30. A. S. *vinnan*. So the Dutch say *land winnen*, to plough the ground. *Winnende leeden*, membra genitalia;
 II.

Ill. *vinna*, labour; in the A. S. *vinfull*, industrious; *winlagga*, sign. to give one's self a great deal of trouble. Hence it is used to denote suffering. So Ulphila, Mark viii. 31. *Skal sunus mans filu vinnam*, The son of man must suffer many things: And Luke ii. 48. *Sa atta theins, ja ik vinnandona sokidedum thuk*, Thy father and I have sought thee sorrowing. Hence it is transferred to child-bearing: Swed. *Hon har wunnet en son*, She has born a son; and Belg. *Kinderin gewinnen*, to bring forth children.

As the ancients knew of no other honourable gains, besides the spoils acquired in war, hence *winna* came to denote conquest, victory in war; and hence our phrase *to win the battle*, to win the field. In Matth. xxiv. 7. Vers. Ulph. *Theod vintþ ongean theode*, Nation shall fight against nation. *Gevinn*, war; *gevinne*, battle. Tatian, cap. 195. 4. *Mine ambathti wunnin*, My servants would fight. In an old Runic inscription, quoted by Ihre (in *Winna*), *Vant Selalant ala*, He conquered all Seland. The most modern signification is that in which it is applied to *gain* in general. From *winna*, applied to war, comes the Latin *vincere*. Strange! that Vossius did not see the true etymon, though he has mentioned the Goth. *winnen*, in *Vinco*. But he seldom or never looks farther than the Greek or Latin. Still more absurd is Varro's etymon, lib. 4. de L. L. *Victoria*, ab eo quod superati vincuntur. Yet this Varro pretended to give us the origin of language; and he is generally called *Romanorum Doctissimus*; and so, perhaps, he was.

VER. 2. *Spinnels*] Goth. *spindel*, Machina tornatorum, in gyrum versatilis, says the learned Professor of Upsal. *Slenda*, fufus, *spincok*, fufus, colus; and hence our *rok*, a distaff. A. S. *spinel*; and from spindle the Greek *σπινδύλος*, as the spindle is of a long slender form; the Goth. *spinkog*, fig. *slender*; and, by a similar figure, we say *spindle-shanks*,
of

of a man underlimbed. The prim. is *span*, to extend, or draw out to length, as the thread is extended from the mafs on the diftaff. Hence our *span*, of the hand *extended*. Vid. Bullet, Dict. Celt. in *Span*. We have much to fay concerning this primitive, which we referve for our Scoto-Gothic Glossary. Suffice it to obferve here, that the word *span*, to extend, and hence to meafure, is found in all the dialects of the North. A. S. *span*, *spon*, *sponne*; Alam. *spana*; Isl. *span*, *spon*; Ital. *spanna*; Fr. *espan*, *empan*. Vide Hicks, Gram. Franc. p. 98. The Swed. verb *spanna*, to meafure. Hence they call grain in general *spannemal*, as being fold by meafure. Of a young flender girl they fay, *Hon ar fa smal, att man kan spanna om benne*, She is fo fmall, that with two fpanns you may encircle her; *spanna konut*, mulieres contrectare. We are not fure whether we are to connect with this the Goth. *spann*, a bracelet; Ger. *spange*, B. Lat. *spanga*, de qua Cange. From this word comes Swed. *spanna*, to bind. Festus has *spinter*, armillæ genus. *Spannabalt* was the ancient desperate mode of duelling, when the combatants, bound within the narrow circle of one belt, which furrounded both, attacked each other with fhort daggers. From *spin*, *span*, a number of words have their origin, all denoting what is long, flender, and fharp. Such are Goth. *spik*, whence our *spike* and *hand-spike*, the wooden leavers by which feamen heave at the capftan. The Lat. *spica*, *spiculum*; Gael. *speice*; *spoke* of a wheel; Ital. *spighe*, della rota; Ger. *speiche*. In the Armor. *spec* and *anspec*, fig. a fmall leaver. The Gothic *spik*, a fpear; whence the *spiculum* of the Latins. Confer Cange, in *Specillum*, a probe.

Zuhorles] A perforated piece of circular ftone, fixed on the fpindle to give it weight in turning round; literally, *whirlers*, to encrease the motion in *whirling* round. Scyth. *whirra*, *borra*, *wherta*, turbare, tumultuari, furfum et deorfum ferri.

Goth.

Whilk is a gentle trade indeed,
To carry the Gaberlunzie on.

I'll bow my leg and crook my knee,
An' draw a black clout ovr my eye,

A

Goth. *hvirfwel*, our *whirlwind*, from *hverfwa*, Isl. *huerfa*, in gyrum agere. From the Goth. *horra*, the English *burry*. Prim. *girwhir*, circle. A. S. *ymbbærtan*, to be turned round. Belg. *werwen*, *wieren*. Hence the sea-phrases, *to wear ship*, to bring her round. Fr. *virer* and *verve*, by which they denote the *furor poeticus*, which strongly agitates the mind; and this affection the Islanders, among whom of old it was very strong and frequent, call *scaldwingl*. From this primitive the Greek *γυρᾶν*, and the Latin *gyrare*. It is remarkable that the old Latins said *vervare*, for *circumagere*; and *urvare*, to draw the circular line with the plough, to mark the boundaries of the future city. The word is pure Gothic; but neither Festus, nor any of his commentators, understood it. Confer *Acta Sueciæ Litterar.* vol. IV. p. 386. Junius has given us no etymon of *whirl*. Vid. in voce.

VER. 6. *Clout*] Goth. *klut*, panni frustum, a rag. The prim. is *clo-clu*, covered, shut up. Hence Lat. *claudio*, *cludo*, *in-cludo*, and our *close*, *inclose*, *disclose*. Douglas used *cloys* for *cloister*, place where monks and nuns are shut up. In the Gael. *cluff*, in A. S. *cleof*, signify joining of a rent. A. S. *geclutad braegl*, a clouted garment. “Ex his con-jicere licet (says Ihre) *klut*, prima et antiquissima significatione denotasse panni frusta ad farciendas vestes immissa.” In English, a *clouterly fellow*, a mean man, a fellow in rags. Belg. *kloete*, a fool; Swed. *klutare*, a botcher of old clothes.

K

VER.

A cripple or blind they will ca' me,
While we will be merry and sing.

VER. 7. *Cripple*] Lame man. A word found in all the Celtic dialects. Welsh *crupl*; A. S. *crypl*; Belg. *krepel*, *kreupel*; Swed. *krympling*, paralytic, membris captus; whence our *cramp*, binding of the sinews. The primitive is *cras*, *cris*, *craw*, to bind. Hence Gaelic *crampa*, French *crampon*, *cramponer*. The shell-fish *crab*, from its claws, and the French *crapaud*, are of the same origin. Hence, too, Greek *γρυπαινειν*, in-curvari, *γρυπαλιον*, a man bent down or crippled with age. Gloss. Philoxeni *κραιπαλοντες*, vacillantes. Junius oddly deduces *cripple*, a *κραιπαλη*, *crapula*:—But we are weary of his blunders; and so, perhaps, is the reader of ours.

—*Jam satis est, manum de tabula.*

ADDENDA,

A D D E N D A.

FOR the following elucidations of the general principles laid down in the Preface, and exemplified in the Notes on the foregoing Ballad, the Public and I are indebted to a learned and worthy friend of the Author*, whose extensive erudition is only equalled by the modesty and candour conspicuous in his whole deportment. I am sure our learned readers will regret with me, that he has not pushed his researches further than he has done. But, from the little he has here given us, the general principle of Etymology I have endeavoured to establish will derive new force, and our readers new entertainment.

T O T H E R E A D E R.

IN the following strictures, I have, in a manner, confined myself to the Oriental languages. My knowledge of the Northern tongues is too much bounded to qualify me for pursuing the coincidences of words through their various dialects. I shall, perhaps, be blamed for terminating the origin of too great a number of words in the Hebrew. This, however, I did, from a conviction that their radical syllables and significations appeared most obvious in that language. In a few instances I have taken the liberty to differ from the

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learned

* Mr David Doig, Rector of the Academy in Stirling.

learned and laborious Author of the Notes. I have not, however, the remotest intention to detract from his well-known abilities and merit. I imagined it might neither be displeasing to himself, nor his readers, to see, upon some occasions, the same individual term placed in various points of light. If the unlearned philologer shall acquire one new idea by the perusal of them, I shall think myself abundantly rewarded for the pains I have taken in throwing them together.

Before I proceed to the additional notes, I shall take the liberty to present to the reader one single word, which, in my opinion, furnishes a very striking evidence of the truth of the Author's leading principle, with relation to the existence of an original universal language.

Ur, aur, our] These words signify *fire, light, heat*, and several other things nearly connected with these ideas. They occur frequently in the Hebrew, and its sister-dialects. In the Chald. we have *Ur*, the name of a city, where, it is thought, the Sun was worshipped by a perpetual *fire*. Also *Or-choe*, the seat of the Chaldean astronomers called *Or-cheni*, Strabo, l. 16. p. 739. We find *oreitæ*, or *oritæ*, in different parts of the East, the Chald. *Atun B-ura*, the furnace of *fire*, occurs, Dan. chap. 3. ver. 6. &c. In the Gentoo language *war*, which is only a small variation, imports *day, light, see*—Halhed's Pref. to his Translation of the Gentoo Laws. In the same tongue, the most ancient Dynasty of the Gentoo Princes were called *Surage*, from *Sur*, a name or epithet of the *Sun*—See Halhed's Pref. and Col. Dow's Introd. to the Hist. of Hindostan.

In the old Persian, or Pehlvi, the word *hyr* signifies *fire*, the same with *ur*, only with the aspirate prefixed.

Hyr-bad, a fire, temple; *Az-ur*, Mars, i. e. the *fiery* planet, compounded of *Az*, or *Ast*, fire, and *Ur*, heat or light. *Hur*, or *Chur*, is a common name of the Sun in that language.

language. *Kur*, *Rasch*, *Horesch*, *Kypos*, Gr. which last, Plut. Vit. Artax. signifies the Sun. From the same word we have the first syllable of *Or-mazd*, the God of Light, the chief Divinity of the Persians. Here, too, we find *Purim*, signifying *lots*, denominated from the ceremonies of *fire* employed upon these occasions—Esth. chap. iii. ver. 7. &c.

The Arabian *Uro-talt*, Herod. l. 3. cap. 8. is compounded of *ur*, light, and *jalath*, high. In Egypt we find *Orus*, or *Horus*, Apollo, the Sun, Herod. l. 2. Diod. Sic. l. 1. Plut. Isis and Osiris, Horapollo, Pass. In the same language we have *Athur*, the name of a month, partly answering to our October, on the 17th day of which Osiris was put into the coffin, a word compounded of *ait*, or *at*, or *ath*, heat, and *ur*, or *or*—See Plut. ubi supra. The particle *pi* was common in the Egyptian tongue, see Kirch. Prolegom. Copt. page 180, 297. Jameson's Spicileg. cap. 9. parag. 4. Hence *pur*, fire, and sometimes the Sun. Of this word, and the Hebrew *chamud*, or *omud*, column, is compounded the term *πυραμυς*, pyramid, edifices, erected in honour of the Sun.

The *πυρ* of the Greeks, according to Plato (Cratyl. p. 410. Serr.) was borrowed from the Phrygians. These last had received it from the Persians by the Armenians, who spoke nearly the same language. The word *πυρ* produced a numerous family, all descendants of the oriental term *Ur*.

Or] Another modification of the same word, produced *ὥρα*, tempestas, a season, with a numerous train of connections. Also *ὥρα*, beauty; *αὐρη*, a sword, from its glittering, by the same analogy that the Scandinavians call it *brandt*: Also *ὁραω*, video, and many others.

From *aur* we have the Eolic *αυρα*, *αυρον*, afterwards adopted by the Latins. From *our* we have *ουρος*, ventus secundus, with all its compounds and derivatives; also *κρυοστυρα*, the North Pole-Star, which the Greeks have corrupted in a shameful

shameful manner. It is really composed of the Hebrew or Phœnician *kane*s, congregavit, and *ur*, light, i. e. an *Assèmbly of Light*. From the same root we have *οὐρανός*, cœlum. The last part is probably the oriental *en*, signifying an *eye*, a fountain, the Sun being the eye of Heaven, or fountain of light.

In the Latin tongue we have a numerous tribe of words descended from *ur*, *or*, *aur*; such are *uro*, *buro*, *burrum*, ap. Festum pro *rufum*, *purus*, *purgo*. From the same root we have *furo*, to rage like fire; *furia*, a fury. Perhaps this last word may be a native of Egypt, from whence the Greeks derived their ideas of the infernal regions. See Diod. Sic. l. 1. juxta finem. The Latian Jupiter was called Jupiter *Puer*. I suspect this epithet is distorted from *pi-ur*. In ancient times, it is probable, this Deity was no other than the *Sun*. See Macrob. Saturn. cap. 17. His Ministers were called *Pueri*; and because they were generally handsome young men, selected for that office, in process of time, I fancy, the word *puer* came to signify a young man in general. At Preneste, *Jupiter Puer* was in high veneration; he presided over the celebrated Sortes Prenestini, described by Cicero, de Divinat. l. 2. From *or* we have *orior*, *ordior*, and perhaps *oro*; from *aur* we have *aura*, *Aurora*, *aurum*, &c.

The words *fire*, *air*, &c. plainly descended of the same stock, under various forms, and with new modifications, pervade all the German and Scandinavian dialects; an assertion which the Author of the Notes would certainly have demonstrated, had that term occurred in the text of the Ballad.

In the French we have *jour*, with all its compounds, from the very same root. In the Celtic, *ore*, or *aur*, signifies *gold*, concerning which, Vossius (Etym. V. *Aurum*) has told a heap of absurdities. The name *ore* is given it in allusion to its shining quality, a word which we have adopted,
and

and applied to signify any metal before it is purified and refined. *Aur* also in Celtic signifies *yellow*. Vid. Bullet in *Aur*. Those who are well acquainted with the remains of the ancient Celtic, can, no doubt, produce many other cognates of the same original term. If the above detail should be thought tedious, the best apology I can make is, that I am confident I have, for the sake of brevity, omitted at least one third of what I could easily have produced: At the same time, all these analogies might have been confirmed and elucidated by a variety of quotations from ancient and modern authors, had the bounds I have prescribed to myself admitted such enlargements.

T I T L E.

Gaber] In some places of Scotland, this word, among the vulgar, denotes an idea very different from that assigned by the Author of the Notes. When a thing is dashed to pieces, they say it is driven to *gaberts*, or *gabers*. According to this acceptation, the *Gaberlunzie-man* will imply a fellow whose clothes about his loins are all rags and tatters, all worn out, &c.

The character exhibited throughout the Ballad, seems rather to be that of a common *beggar* than of a *tinker*, though indeed both professions were often united in the same person.

Gab seems originally to denote the roof of the mouth or palate. In some of the Eastern languages it signifies an *eminence*, a *protuberance*, *gibbous*, &c. Hence Arab. *gebal*, a hill; also the Lat. *gibbus*, hump-backed. According to this idea, it was appropriated to signify the *roof of the mouth*, which, indeed, rises in a *gibbous* form or arch over the tongue and lower part of the mouth. From the notion of a rising protuberance, it was probably transferred to signify *cabbage*, and whatever else imports *eminence*, *elevation*, or *gibbosity*.

Hence

Hence *gabab*, *scyphus*, a kind of cup, so called from its *gibbous protuberant* belly, perhaps the origin of the Scotch word *cap*, and of all its German and Scandinavian cognates.

Caph, Hebr. the *hollow of the hand*, or any other *cavity* fitted for containing. By changing the *ph* but a very little, we have *cav*, *gau*, *cow*, and *gorw*, syllables which occur in a number of compounds, both in the East and West. Plut. in *Alex.* tells us that *gau-gamela* signifies the house of the camel. It were easy to trace this word through many different languages. It is the origin of the English word *cave*, Scotch *cove*, and Welch *cowe*; Lat. *cavus*, *a-um*, hollow. Here, I believe, we may discover a composition of the word *cælum* very different from that usually assigned. *Co* is a house, and *El*, or *Il*, a Phœnician name of the Deity. Hence we have Ennius's *Allisonans Coil*, *Annal. L. i.* and also the following verses:

“ *Coilum* prospexit stellis fulgentibus aptum.

“ Olim de *Coilo* laivum dedit inclytus signum,

“ Saturnus quem *Coilus* genuvit.

“ Unus erat quem tu tollas in coirila *Coili*

“ *Templa.*”

Hence it is probable that *Co-il* originally signified the House of *Il*, or *El*, which is perfectly conformable to the notion of Heaven commonly exhibited in Scripture. The idea annexed to this word carries us back to a very uncultivated state of Society. The same word being applied both to signify a *cave* and a *house*, intimates that the original men often dwelt in *caves*. Vid. the Poems of Ossian, *passim*.

“ Domus antra fuerunt,

“ Et densi frutices, vinetæ cortice virgæ.”

Ovid. Metam.

As

As *gow*, *gaw*, *caw*, *cow*, originally signified a *house*, in process of time it came to import a collection of *houses*, a *village*, a *city*. This was the case both in the German and Celtic tongues. Thus we have *Cra-cow*, *Tor-gaw*, *Wormes-gaw*, *Nord-gaw*, *Rhin-gaw*: See Cluv. Germ. Antiq. l. 1. cap. 13. p. 91. Confer Bullet in *Gouri*, and *Gowrin*. In Scotland we have *Glas-cow*, or *Glas-gow*, *Linlith-gow*, &c. In the old British dialect, *gowe*, or rather *cowe*, signified likewise *low*, *hollow*; Scotch *howe*. From *gow*, or *cow*, and *ri*, a *river*, we have *Gowrie*, a low fertile tract of ground, lying on the north bank of the river Tay. In ancient times, this district lay between the rivers Tay and Erne.

Lunzie] We call a bulky parcel, which one carries on his *baunch*, under his coat, a *lunchick*; perhaps the same with the English *luncheon*, both derived from the word *lunzie*.

S T A N Z A I.

VER. 1. *The*] This particle has a most extensive range both in the Eastern and Western parts of the Globe. Hebr. *zab*, or *zabab*; Chald. *da*, *di*, *dik*, *din*. Arab. Syr. much the same. Perf. *di*. From the Chald. *da*, the Greeks formed their *ro*, the article of the neuter gender. It is the same with the Latin *de*, though of a different signification. The same article runs through all the Gothic dialects, with very little variation.

Over] This preposition, however meanly it figures in our dialects, is, notwithstanding, one of the terms which made a part of the original language of mankind. In Hebrew we have *chabar*, or, as some pronounce it, *obar*, transivit, transgressus est; *heber*, transitus; Chald. *cheber*, *chiber*, from which word, some think the posterity of Abraham were called

Hebrews, transfluviani, men from beyond the river. Syrian *chabara*, or *abara*, whence *Beth-abara*, the house of the passage, the ferry-house, John, chap. i. 25. Hence also *chebar*, in Ezek. From *Chabar*, trans, over, were denominated the *Chabareni*, a people beyond the mountains of Armenia, Steph. Byzan. in Voc.

From the Chald. *Chiber*, we have all the *Iberi* in the East. In Spain we have *Celt-iberi*, i. e. the Celtæ beyond the mountains; the river *Iber*, now *Ebro*, denominated, I suppose, by the Gauls who settled in that country.

The word *aber*, signifying the *mouth of a river*, pervades all the Celtic dialects, and differs almost nothing from the *Chabar* of the East.

From the same word we have the Greek *υπερ*, and *γεφυρα*, a bridge. Also the Lat. *super*, *supra*, with all their connections. Upon the whole, hardly any particle has pervaded a greater number of dialects, both in Europe and Asia.

Lee] Over all the North of Scotland they pronounce this word *ley*, which comes very near the Greek *λειος*, *λευιων*, *λειο*, &c.

VER. 3. *Gudewife*] Good, Scots *gude*, runs through all the Northern dialects. Its primitive is found in the old Persian language, where it is *gath*, good. It is the root of the Greek *αγαθος*, good.

Wife] Of all the etymologies of this word, none seem to me more plausible than that which refers it to the very word *chevah*. It is only changing the letter *heth* into *w*, and throwing away the *he* at the end; but the profound etymologists will reject this derivation, were it for no other reason but because it is obvious.

Kaiu, Kaio] These words are originally Persian. *Kai*, or *Hei*, was a title given to a dynasty of their Kings. Hence
the

the Princes of that family were called *Kaianides*, which signifies the *splendid*, or *illustrious*. The word *hai, hei*, signifies *fulgur*, a flash of lightning. Hebr. *kai*, or *kei*, uftio, aduftio; Gr. *καίω*, uro. From the fame root the Latin prænomen *Caius*, borrowed, I fuppofe, from the Etrufcans, a colony of Lydians, which laft had it from their neighbours the *Medes*.

γῆραι] From *γᾶω*, gigno, which laft from *γῆα*, Terra, it being the opinion of the ancient uncivilized Greeks, that the original men fprung from the earth, according to the doctrine of Moschus, Democritus, and Epicurus, which was introduced afterwards, and formed upon the fame opinion. The radical term is the Hebr. *gia*, vallis.

Gaudeo is, I believe, deduced from the Hebrew *gaab*, fuperbire; whence *gavah*, exultatio, which produces the Gr. *γᾶω* and the Lat. *gaudeo*, originally *gaveo*. The Scots word *gaff*, to laugh immoderately, belongs to the fame family. They feem to be originally *onomatopæas*, formed in allufion to the found of the human voice in an extafy of joy.

VER. 4. *Ludge*] Celt. *Lug*, *Log*, a place; whence Lat. *Locus*, and the Scot. *Logie*, the name of feveral villages. Hence alfo *Kil-logie*.

VER. 5. *Night*] This word, in various forms, pervades all the Northern dialects. With a fmall variation, we have Lat. *nox*, *noct*; Gr. *νύξ*; Hebr. Chad. Syr. *nuch*, quievit, requievit.

Wat] Perf. *ab*, *av*, *aw*, a river; the very fame with the Celtic word *av*, fignifying the fame thing. Of *au* and *phrat*, the Greeks made *Εὐφράτης*, Euphrates.

VER. 6. *Ingle*] The origin of this word is very obfcure. In many places of Scotland they have no other fuel but peats, furze, broom, heath, and brushwood. Fires confifting of fuch materials muft be fed by continual fupplies, which they

call *beeting*. The Welch vocable *inghilst* signifies *feeding*; this I take to be the origin of the word *ingle*, alluding to the constant *feeding* of the fire. In like manner, Isl. *elldur* is fire; *ellde*, to boil with fire; both from *el*, *ool*, *ela*, to feed.

VER. 7. *Dochter's*] This word is purely Persian, as is generally known.

VER. 8. *Cadgily*] The word *cadge* is probably derived from the Slavonian *chodge*, to trudge on foot; whence, too, our *scodgy*, a little wench, who does the dirty work in a farmer's kitchen. The word *cadgy*, in the present case, should, I think, be written *cagy*, or *cagie*, which would agree better with the pronounciation. It imports *merry*, *cheerful*, *jovial*, and is, I believe, an abbreviation of the old French word *cagedler*, the same with *cajoler*, to cajole, flatter, cox.

STANZA II.

VER. 5. *Canty*] From Lat. *canto*, *cano*. Hebr. *kanah*, *canna*, calamus, arundo, plainly alludes to playing on instruments made of reeds, the reed being the first substance used for wind music. The Hebrew *chanah*, among other significations, denotes *to sing*, *to say*, *to speak to*, *to testify*, *to attest*. The Greek *αισω*, in ancient times, implied both *to sing* and *to speak*. By comparing these two ideas, it appears that the ancients uttered their words with a *canting* tone of voice, or in the recitative stile. From this circumstance the orations of the Greeks and Romans may possibly have derived some part of that influence, which we still admire, but have never seen.

VER. 6. *Ken*] This is another word of Persian extraction. In that language it denotes a learned intelligent man, especially in the Laws of Zerdusht. Hence all the descendants of that word in Greek, Latin, Gothic, &c

STANZA

S T A N Z A III.

VER. 2. *Daddy*] This word occurs, with little variation, in many different languages; *ab, ap, av-us, at, atta, tat, dad, &c.* and are all mere onomatopæas, fabricated from the early prattle of infants. The sound is formed by an application of the point of the tongue to the roof of the mouth, one of the most natural efforts of the organs of speech. It was probably caught by mothers and nurses, and by them applied to intimate the idea of *father*. This process was natural. The first articulate sound enounced by the child was appropriated to the idea of *father*, he being deemed superior in dignity to the other parent.

Di] Mentioned in the notes on the preceding word, signifies *bright, luminous, splendid, glorious*. It occurs in many of the Eastern dialects, and from thence probably found its way into the West. Persian *div*, a genius, whence Eol. Διβος, Lat. *divus*, Hebr. *zui*, splendor; Lat. *diu*, in the day-time; Gr. Δις, Jupiter, originally the *Sun*; Διος, divinus, and so forth.

This word makes the first part of Διονυσος, the Greek name of Bacchus, a word which has been strangely garbled by etymologists. In reality, *dio* signifies *bright*, and *nasia*, princeps. The Eolians changed *a* into *v*. Hence Dionysius will signify the *bright Prince*, or the *Prince of Light*, i. e. the Sun, who was indeed the original Bacchus of the Greeks, and Osiris of the Egyptians.

VER. 6. *Dyke*] Heb. *deik*, munitio, propugnaculum; Gr. τευχος. Hence all the progeny of that word throughout the Greek and Gothic dialects. Hence, too, the Gr. δεικω, δεικνυμι, *ostendo*, to point out, as from the top of a bulwark, fort, or tower. This word may be compared with the Lat. *specula, speculator*, to view from a watch-tower. In ancient times

times it was the practice to erect watch-towers, or eminences, round the frontiers of a country, and in these to place a man, whose business it was to *look out*, and, upon the approach of an enemy, to alarm the country by lighting up fires. Hence the *churim*, vigiles, Hebr. Chald. alluding to the kindling up *fires*; the Gr. *φρηγοι*, from the same idea; the Lat. *speculatores*, and the Scandinavian *gokesmen*.

VER. 7. *Clead*] To this family belong the Gr. *κλωθω*, neo, and *Κλωθω*, the eldest of the *Destinies*.

Braw] From *brage*, mentioned in the Note on this word, we have the Engl. *brag*, *braggodocio*, importing originally *loud-talking*. The Persian word *brag* signifies *shining*, *sparkling*, and might be metaphorically applied to denote a person of *shining* talents, which exactly suits the Scandinavian *brage*.

Ladylike] *Lady*, compounded of Goth. *lhaif*, bread, and *dien*, to serve, because the mistress of the family used to distribute the *bread* to the guests and domestics.

STANZA IV.

VER. 1. *Twa*] Scots *twa*, Engl. *two*, Belg. *twee*, Swed. *twa*, Dan. *toe*, Sax. *twa*, *twy*, Pal. *dwa*, Ruf. *twa*, Lat. *duo*, Gr. *δύω*, Welch *duy*, Ger. *zwan*, Perf. *do*, Beng. *dio*, Malay *duo*.

VER. 2 *Wee*] Little. This word bids fair for being the root of the Greek *ύιος*, a son. Hence, too, we have the Spanish *hijo*, signifying the same thing. This is one of the many Gothic terms still subsisting in the Spanish tongue. Their etymologists tell us, that the word *hidolgo*, which, in their language, signifies a *gentleman*, is compounded of *hijo* and

and *algo*, i. e. *the son of something*. I believe they are mistaken. The word is made up of the two Gothic terms *hijo* and *idelg*, or *idolg*, which last, in that language, signifies a *gentleman*. A. S. *adel athæling*, nobly born.

Cock] The Celtic word *kok* signifies *red*; whence Greek *κوكκος*, and Latin *coccus*, purple. Perhaps this bird was so denominated from the *red colour* of his *crest*, or *comb*. Be that as it may, the creature is a native of Media, and therefore cannot endure the cold of these northern regions, without suffering very severely.

VER. 3. Shot] The root is the Scythian *sket*, an *arrow*. Perhaps it may not be amiss to enquire somewhat minutely into the origin and connections of this word, for reasons which will appear by and by. I shall not pretend to trace it through the Gothic dialects, all which it pervades, with little alteration of sound or signification. From the numerous cognates of this term, I shall single out the word *skait*, or *skout*, which is nothing else but a modification of the original vocable. The present meaning of this word is universally known; but, I believe, few are acquainted with its original and primary acceptance.

The Celtic or Gaelic word *scuta* denotes a *vagabond*, a *restless wanderer*, one perpetually roving about, without settling in any particular place, or fixed habitation. From this definition it plainly appears, that it is of the same family with the word *scout*, mentioned above. This radical term, with the definition annexed, I owe to the translator of Ossian's Poems; and it enables me to ascertain the original import of two names, which have greatly embarrassed a multitude of critics, of different ages and countries. This word *scuta* is, beyond all doubt, the original of the Greek *Σκυθα*, *Scytha*, a *Scythian*. The sound and signification of the Celtic and Greek

Greek word fix the analogy to a demonstration. It was, no doubt, applied to the Scythians, with a particular view to exhibit the roving, restless disposition of those people, who inhabited all the Northern regions of Asia and Europe. Analogous to this idea, the Persians called the same people Σακαί, Sacæ. Herod. l. 7. cap. 64. οἱ δὲ Πέρσαι πάντας τοὺς Σκυθὰς καλεῖσι Σακας; “Now the Persians call all the *Scythians*, “*Sacæ*.” The Persian word *sack* is plainly a cognate of the Hebrew *shakak*, discurrere, discuritare, &c. The monosyllable root of the word is *shak*, or *sheik*, and alludes to the very same restless, wandering disposition, that the word *scuta* does in the Celtic. Both the Σακαί of the Greeks, and the *Sacæ* of the Persians, were terms of reproach, imposed by hostile neighbours; and, of course, were never adopted by the Scythians themselves, who always assumed a more honourable denomination.

From the same word *scuta*, and for the same reason, was derived the opprobrious name *Scot*; a name detested by the Aborigines of the country, who always call themselves by the Gentile appellation, *Albanich*. During the lower ages of the Roman Empire, the Aboriginous Britons, whom the Romans, upon their first invasion, had forced to take shelter among the fastnesses of the mountains, gradually recovered their courage, and, sallying from their strong holds, harraßed the Romans, and Provincial Britons, without distinction. As these people were perpetually roving about, and distressing the Province by desultory wars, the Provincial Britons, out of spite, branded them with the infamous epithet of *scuta*, in allusion to their wandering migratory course of life. The Romans soon caught the term from the Britons, and turned the word into *Scotti*, or *Scoti*.

In confirmation of this etymon, it may be observed, that, not many years ago, the Scots borderers used to call themselves

Telves *scuytes*, and *skytes*, as we learn from Cambden. Indeed, less than a century ago, the term was current in the North of Scotland. The Saxon-Scots readily adopted this name, being ignorant of the original import of it; but the Scoto-Brigantes, or Highlanders, have always deemed it a term of reproach, and, consequently, still retain their original denomination, *Albanich*.

From the same word *Saca*, or *Sak*, explained above, the Saxons who settled in the North of Germany seem to have derived their name. They were probably a colony of Scythian emigrants, who settled in that country, and brought with them the Gentile name *Sak*, which had become the general denomination of these tribes of Scythians who lived nearest the frontiers of Media, and the other Provinces of the Persian Empire. Certainly the etymon assigned by Verstegan, Sir William Temple, and others, who tell us, that it is derived from *seaxen*, or *seaxes*, is highly improbable. These *seaxen*, or *seaxes*, were weapons much used by the Saxons. They were crooked after the fashion of a scythe, with the edge on the contrary or outward side. The plural, formed by *n*, instead of *s*, made *Seaxon*, which (says Verstegan, p. 21.) the Latins turned into *Saxons*.

VER. 4. *Bent*] This species of grass is seldom produced in marshy grounds. It appears in greatest plenty on any sandy hillocks, especially on sandy grounds lying on the sea-shore, which we call *links*. In Erse it is called *isnach*, which signifies *short, ill-grown*; Scot. *sitten*. Our ancestors used to twist ropes of it, for several purposes; hence, perhaps, it might be called *bent*, from Islandic *band*, Saxon *bandan*, *vinculum*.

M

STANZA

S T A N Z A V.

VER. 1. *Beggar*] To beg, to ask alms; from the Goth. *bidgan*, Isl. *bid*, Sax. *biddan*, to pray; whence *to bid beads*. Perhaps it may have originated from the practice of beggars, who use to pray for alms. The Hebr. *bag* signifies *meat*, and is, perhaps, a cognate of this term.

VER. 2. *Stræ*] There is an obvious analogy between this word and the Gr. *σπαω*, *σποννυμι*; Lat. *strao*, *sterno*, to straw, to spread, to level. In this last sense, they seem to coincide with the word *strath*, (a level country, lying between two ridges of mountains) so common in all the Celtic dialects. *Strath* and *straith* are true Celtic words, a valley lying along a river. Vide Bullet, Dict. Celt. in *Strat* and *Strah*. To the same tribe belong Gr. *σπατος*, *σπαπα*, *σπατοπεδον*, &c. These words were appropriated by the Greeks to signify a *camp*, an *army*, an *encampment*, &c. because the original mode was to chuse large level plains for encampments. For the same reason, the word *camp*, from the Lat. *campus*, a *plain*, is used by the French, Spaniards, Italians, and English, to denote the same idea.

The Latin word *sterno* signifies *to make a bed*, which was done by shaking, arranging, and levelling the *straw*; whence appears the relation of the ideas. Both Greeks and Latins call a bed-stead *torus*, because it was formed of *thongs of a bull's hide*, employed in the same manner as we now do *cords*. Thus Ossian often mentions the binding of prisoners with *thongs*. We learn, too, that in that Poet's time, thongs of leather were used aboard of ships for ropes. The Chald. *thor* is a *bull*; whence the *ταυρος* of the Greeks, and the *taurus* of the Latins. From these two ideas of *straw*, and *thongs of undressed leather*, we may infer, that the ancients of every rank slept not more softly than our peasants do at present.

VER.

VER. 5. *Koffers*] Ill. *kofe*, domuncula; *kofa*, cavea, *conslave*. Here again we may recur to the Hebrew *kaph*, *cavum*, *vola*, *manus*, &c. Hence, too, we have the vulgar term *cost*, instead of *bought*, i. e. *coffed*, put into my *coffer*.

Kists] The root of this word is the Hebrew *kis*, *loculus*, *marfupium*, *crumena*.

S T A N Z A VI.

VER. 2. *Kirn*] To the Author's numerous collections on the etymology of this word, we may add, that, agreeably to his idea, the Hebr. *geor* signifies *coire*, *convenire*, in the same sense that the Latins say, *in circulum venire*. I cannot dismiss this word without venturing a few strictures on the very different ideas affixed to it.

Gur, a verb, signifies, among other things, to *fear*, to be *afraid*, to *dread*. *Gur*, a substantive-noun, imports a *stranger*, an *incomer*, a *sojourner*. From the connection of these two ideas, we are led to infer the inhospitable character of the ancients towards people of a foreign tribe, or clan, who resided among them. Their hospitality to travellers, or passengers, was indeed almost unbounded; but with respect to foreigners who settled in their country, the case seems to have been widely different, as it still is in many places of the distant Highlands: Hence, I suppose, the many injunctions we meet with in scripture, inculcating beneficence and tenderness towards strangers.

From *magor*, or *megor*, a compound of this word, we have *Mægara*, the name of one of the furies of hell, importing terror, dismay, &c.

From another compound of the word *magur*, *habitatio*, *commoratio*, we have the Greek *μεγαρον*, *domus*, *domicilium*, any large repository, or magazine; a word very

common in Homer. From *Megurah* we have *Megara*, a city of Greece, mid-way between Athens and Corinth. *Garuth*, hospitium, is the very same with the Celtic *ghwarth*, a fort or castle. The same word produced the Persian *ghert*, *guerd*, a city, from which we have a numerous family of descendants in all the Gothic dialects. This word is likewise the parent of the Lat. *migro*, to remove; or, as we say in Scotland, to *flit*.

In the notes upon this word, which indeed shew a vast extent of etymological learning, the Author deduces the Greek *αγορα*, from the the primitive *gur*: To me it seems rather to be formed from the prefect. med. of the verb *αγειρω*, congre-go, which is derived from the Hebrew *ager*, collegit, congescit.

VER. 2. *Butt*] This word, with all its numerous progeny, was imported from Persia, where it appears nearly in the same form, *bad*, *bod*, *bud*, signifying, in that language, a *house*, a *dwelling*, an *abode*, the very same with the German and Scandinavian word in question. It is indeed the Hebr. *beth*, *beith*; Chald. *bith*; Arab. *bait*; Egypt. *but*. In Egypt, the place into which the initiated were put was called by this name. See Hesych. in voce. Also, *βωτις*, *βωτις*, and, without the Greek termination *but*, *bot*, was a kind of ship, resembling a floating-house or *booth*. From the same word we have the Greek *κιβωτις*, a wooden ark. Comp. of the Hebrew *geb*, gibbus, and *bot*. This word might be traced through a multitude of languages, and was, no doubt, a primæval term.

VER. 4. *Ben*] To the numerous etymologies of this word traced by the Author, I shall presume to add one more, which will lead us back to the same original with *but*, of which it is the opposite. In the Chald. we find the word *benin*, *benina*, Ezr. v. 4. signifies ædificium, a house, a dwelling, from the Hebr. *bana*, ædificavit. From *benin* we may, with-
out

out any violence, deduce the word *ben*, in the same manner we do *butt* from *beth*.

S T A N Z A VII.

VER. 8. *Bann'd*] This is another word of Persian extraction. In that language the word *bend* signifies a *chain*, and metaphorically an *obstacle*, a *barrier*, a *wall*.

S T A N Z A VIII.

VER. 4. *Frae*] The same nearly with the Gr. *παρα*. The radix is the Hebr. *pharad*, or *phrad*, separavit, sejunct. The root is *phar*, *phara*; or, without the point, *phra*. It is certainly connected with our words *far*, *frae*. Of this word *phar*, and Chald. *bara*, is formed the Greek *Βαρβαρος*, a Barbarian. In the oriental dialects it signified *agrestis*, *rusticus*, a peasant; what idea the Greeks annexed to its derivative, is too well known to need to be mentioned.

The Author has somewhere observed, that there is certainly a very strict connection among the particles of almost all languages. This observation is founded on fact; and I may add, that the not understanding the nature, relations, signification, and original import of these seemingly unimportant terms, has occasioned not only great uncertainty, but numberless blunders, in translating the ancient languages into modern tongues. The Greek language, in particular, loses a considerable part of its beauty, elegance, variety, and energy, when the adverbial particles, with which it is replete, are not thoroughly comprehended. An exact translation of these small words, in appearance insignificant, would throw new light not only on Homer and Hesiod,

Hesiod, but even on poets of a much posterior date. Particles, which are generally treated as mere expletives, would often be found energetically significant. It is, however, altogether impossible to succeed in this attempt, without a competent skill in the Hebrew, Chaldean, Syrian, Arabic, Persian, Phœnician, Gothic, and Celtic languages. Such an extensive acquaintance with languages is, it is true, seldom to be found in one and the same person. I shall here take the liberty to mention a few of the most familiar of these particles, one or other of which occurs in almost every line of Homer, and which, I am persuaded, are generally misunderstood. Such are $\delta\eta$, $\delta\alpha$, $\mu\epsilon\nu$, $\nu\nu$, $\mu\alpha\nu$, $\mu\alpha$, $\tau\omicron\iota$, $\gamma\epsilon$, $\theta\chi$, $\gamma\epsilon\nu$, $\alpha\rho\alpha$, $\rho\alpha$. All these particles are truly significant, and, if properly explained, would add considerable energy to the clauses in which they stand; but this disquisition must be left to the learned Philologists of the Universities.

VER. 7. *Laitb*] The Author adduces very plausible arguments to prove, that the Greek word $\epsilon\lambda\epsilon\gamma\omicron\varsigma$ is derived from *laitb*. I shall, however, adduce another etymology, and leave the choice to the judgment of the reader. In the Hebr. and Chald. we have the word *cheleg*, plur. *chelegim*; or, as some pronounce them, *oleg*, plur. *olegim*, *lisping*, *stammering*. In ancient times, $\epsilon\lambda\epsilon\gamma\omicron\varsigma$ signified the same with $\theta\rho\eta\nu\omicron\varsigma$, lamentation. Those who lament use a whining tone of voice; which circumstance, perhaps, gave birth to the word.

S T A N Z A IX.

VER. 7. *Town*] To the Author's quotation from Tacitus, may be added another from Cæsar de Bel. Gal. l. 5. cap. 21.

S T A N Z A

S T A N Z A X.

VER. 7. *Ca'*] Few words pass through more languages, and with less variation than this. Its root is the Hebrew *kol*, *vox*. Its cognates and derivatives spread themselves through the Arabit, Syrian, Chaldean, Persian, Greek, Latin, and Gothic, and are a striking instance of the universality of the primæval language.

It has been observed, in the course of these Notes, that the German and Scandinavian tongues abound with vocables of the same sound and signification. There are only two ways of accounting for this appearance: First, by supposing that these coincident terms were parts of the universal original language spoken by Noah and his family on the plains of Shinar, and preserved after the confusion of tongues at Babel: Or, secondly, by granting, that Colonies emigrated from the neighbourhood of Media and Persia, and at last settled in Germany and Scandinavia. Perhaps it might be owing to both causes. Without entering into a minute discussion of this point, which the bounds I have prescribed myself will not permit, I shall only observe, that the Median and Armenian tongues were different dialects of the same language. The Armenians, Syrians, Chaldeans, resembled one another in *features, language, and manners*. Again, the Phrygian and Armenian tongues bore so near a resemblance, that many have thought the former were descended from the latter. The Thracians and Phrygians are said to have been the same people, and therefore spake the same language. The Thracians and Getæ likewise spoke only different dialects of the same tongue. The latter spread themselves far and wide towards the West and North; probably they over-ran a considerable
part

part of Germany, and forced their way into Scandinavia. Some have thought that the Goths and Getæ were the same people. This, however, is a vulgar mistake, arising from the ignorance of the historians of the lower ages of the Roman Empire. If the links of this chain shall happen to be firmly connected, we need not be surprised at finding a great number of words pervade all the dialects spoken by these different and very distant nations.

CHRIST's

TO THE READER.

CHRIST'S KIRK

ON THE

GREEN.

N

TO THE READER.

I N the Preface and Notes to the *Gaberlunzie-man*, I have endeavoured to make my Readers acquainted with the true system of rational Etymology, which consists in deriving the words of every language from the radical sounds of the first, or original tongue, as it was spoken by Noah and the builders of Babel. Many of these are preserved in the several dialects now in use over this globe, and every day brings more of those roots to our knowledge, as we grow better acquainted with the languages spoken by the several tribes of mankind. But the large collection of these radical terms will, one day, be laid before the Public, under the title of a *Scoto-Gothic Glossary*, if Heaven shall bestow health and leisure to complete the work.

Mean while, the Reader will be able to form some idea of my plan from the Notes on the preceding Poem ; and, in the following observations, I shall confine myself to a more narrow circle of investigation, elucidating our ancient language from the later dialects of the primæval one, the *Gothic*, *Islandic*, *Teutonic*, and *Anglo-Saxon*.

To relieve the Reader from the tedious uniformity of etymological disquisition, I have interspersed some observations on the manners and customs of our ancestors, during the *middle ages*, which, I hope, will prove not unacceptable to the curious antiquarian.

Mr Ramfay has certainly departed very often from the orthography of Bannantyne's M. S. As I have no opportunity to consult that book, I have given such readings as appear to me most consonant to the phraseology of the sixteenth century.

The learned Bishop Gibson seems to have forgot that he was publishing a Scottish Poem—his orthography and idioms are quite English.

C H R I S T's

CHRIST'S KIRK ON THE GREEN*.

I.

WAS ne'er in Scotland heard or seen
 Sik dancing nor deray,
 Nowther at Falkland on the green,
 Or Peebles at the pley,

As

Christ's Kirk on the Green] It is not easy to assign the real name of the Author of this truly comic performance.— Tradition gives it to one of the James's, Kings of Scotland; and we find two of them named, James the First, and James the Fifth. In the *Evergreen*, it has the following note at the end, *Finis, quod K. James I.* Drummond's History of the James's, p. 16. says, "This Prince was well skilled in Latin and English poetry, as many of his verses yet extant do testify." † While this historian does not tell us what poetical

N 2

performances

* Kirk-town of Leslie, near Falkland in Fife.

† Vide *Joan. Majoris Hist. Britan.* in vita *Jacob*, who mentions the first two or three words of some of these Poems abruptly, but furnishes his Readers with no more; so it would appear these are all now lost. But Major is a trivial writer, devoid of all taste.

performances the King left, we cannot, with certainty, ascribe this little poem to him; especially as the language appears rather more modern than the year 1430. James I. was murdered Anno 1436. Maitland * talks as if many of James's writings were yet extant; but, in his usual way, he only copies Drummond. Vide bottom of the preceding page.

Many different writers have said that this Ballad was composed by James V. and many arguments are advanced for this opinion; such as, the exact description of the manners and character of our Scottish peasants, with which James V. was intimately acquainted, as he delighted in strolling about in disguise, among the lower people and farmers; in which excursions he sometimes met with odd adventures, one of which he is said to have made the subject of his *Gaberlunzie-man*, which we have, therefore, prefixed to *Christ's Kirk on the Green*; and, indeed, the style and strain of humour in both are perfectly similar.

The poetical talents of James V. made him known abroad; and it is to him the following verses of Ariosto do refer †:

“Zerbino di bellezza, edi valore,

“Sopratutti Signori era eminenti,” &c.

And, in the following Stanza, we find what country Zerbino belonged to:

“Pero, che data fine a la gran festa,

“Il mio Zerbino in Scotia fe ritorno.”

Ronsard, who accompanied James's Queen from France, and was his domestic servant, describes him thus:

“Ce

* History of Scotland, p. 613.

† Orlando Fur. Cant. 13. Stan. 8. 9.

“ Ce Roy d’Escoffe estoit en la fleur de ses ans,
 “ Ses cheveux non tondus, comme fin or luifans,
 “ Cordonnez et crespez flottans dessus sa face,
 “ Et sur son cou de lait luy donnoit bon grace.
 “ Son port estoit royal, son regard vigoureux ;
 “ De vertus, et d’honneur, et de guerre amoureux ;
 “ La douceur et la force illustroit son visage,
 “ Si que Venus et Mars en avoient fait partage.”

Maitland’s Suffrage, concerning the taste of James V. for poetry, were it of any avail, might be added ; but he only copies servilely from others.

There have been a good many different editions of this little Ballad, and the oldest I have met with is one printed at Oxford in quarto *, and illustrated with Notes by the learned Bishop Gibson, in which he has shewn much knowledge of the ancient Northern languages. As the spelling, however, of his edition is widely different from that used by the best of the contemporary authors, I have followed, in this one, the orthography of the collection called *The Evergreen*, but much corrected, as more truly corresponding to the Scottish idiom and pronunciation. The Notes of the learned Bishop are distinguished from those of the Editor by the letter G.

In the edition by Bishop Gibson we find two entire stanzas more than in that of Allan Ramfay, which, he says, were copied from Bannantyne’s M. S. Collection of Scottish Poems, in Lord Hyndford’s library, now in the Advocates library, to whom his Lordship presented it, written in the year 1568. These we have retained, as they are evidently in the same style and manner as the others, and even appear necessary for connecting the story. They are also warranted by Gibson’s edition, being printed thirty-three years earlier than that of Ramfay.

There

There are several variations in the reading of these two editions, which we have marked in the Notes ; but we have principally followed the spelling of Ramfay's edition corrected, the Bishop having often adopted not only the English orthography, but even the phrases of that language.

We have only to add, that if the little specimen now given of our ancient poetry shall prove acceptable to the real judges of good letters, and the public in general, it is designed to print a full collection of all the Scottish Poems which appeared before the seventeenth century, illustrated with Notes, in the manner of those that follow ; in which undertaking we look for the kind assistance of all who love the language and antiquities of our country, and who wish to preserve the poems of our ancestors from oblivion.

“ *Nobis pulchrum imprimis videtur, non pati occidere*
“ *quibus aeternitas debeatur,*” as Pliny the younger says,
L. 5. Ep. 8.

STANZA I.

VER. 2. *Deray*] Jollity and merriment ; *feasting* and *frolicking*, which are generally accompanied with riot and disorder. In this sense G. Douglas uses it* :

“ Of the banket, and of the grete *deray*,
“ And how Cupid inflames the lady gay.”

And, speaking of the disorder in the enemy's camp, made by Nisus and Eurialus† :

“ Behaldand al there sterage and *deray*.”

Ruddiman

* Virgil, p. 35. l. 12.

† Ibid, p. 288. l. 16.

Ruddiman derives the word from the French *desroyer*, which Pasquier explains, *tirer hors de voye, ou de roye*. Hence *arroy*, and our word *array*; and *disarroy*, *disarray*. From *desroyer* this critic also deduces the Scots word *royd*, or *royet*, romping, frolicksome; taking away the first syllable, as in *skirmish*, from *escarmouche*; *sample*, for *example*; *uncle*, from *avunculus*; *spittal*, for *hospital*.

Thus far Mr Ruddiman, who, had he been better acquainted with the Northern languages, would have known that the origin of this word is of much higher antiquity than the old French he quotes. *Rud*, in the Gothic, signifies *line*, or *order*. Thus, in one of their old books *, *Then kunungr the hawær kuninglikt wald met arfde rad*, That King who succeeds according to the *line* of succession. Islandic *raud* and *rada*, to put in order; Saxon, *na der radt*, according to order. In the Scythian dialects we find this ancient word varied by many different terminations. Alam. *ruava*; Angl. *row*; and the Scots, who, we shall often find, retain the ancient Gothic pronunciation, say, *raw*; Welsh *rigwun*; Fenn. *riwi*; Ital. *riga*. Hence the French *raye*, and, by inserting an *n*, *rang*, whence we form *rank*; Belg. *rege*, *rijge*, whence the Scottish *rig*, a ridge of corn, from its straightness and regularity. In Ulphila we find, *Rathjan* †. *garathanu sind alla izwara tagla haubidis*, Numbered are all the hairs of your heads ‡. In Swed. *rakna*, to reckon or number; Lat. *ratio*.

As the ancients generally used counters in summing up their accompts, disposed in rows, *rad* is the common phrase on such occasions in the dialects of the North. Hence *Attrædur* is he who

* Kon. Styr. p. 24. apud Ihre, Lex. in Rud.

† Joh. vi. 10.

‡ Matth. x. 30.

who hath attained to the *eight line*, i. e. fourscore years; *Nirædur*, a man ninety years old; *Tha var Haraldur Konung aatradur at aldoi*, King Harald was then eighty years old *. And in the Islandic bible †, *Abram hafdi sex um attræt*, Abram was eighty-six years old.

VER. 4. *Peebles at the pley*] In the old writers we find this word used in several senses. To *pley* is to *plead*, carry on a law suit; Belg. *pleyten*. In Welsh we find the word *pleidio*, to act as advocate for any. Vide Jun. in *Plead*. Douglas, Virg. p. 73.

“ — Follow our chance bot *pleys*.”

i. e. Without disputing.

And p. 445.

“ The auld debate of *pley*, or controverfy.”

P. 3. 34. *But pleid*, Without controverfy. Now, as our ancestors always resorted to the courts of law, armed and attended by their vassals and dependents, it often happened that their differences were decided by sharper weapons than lawyers tongues. Hence the A. S. *plegan*, to strike, to wound in war; *plega-gares*, the play of spears. Cædmon, 45. 11. *Heard hand-plega*, The hard play of hands. Vide Lye, Lex. Sax. in *Plega*. Hence Spelman in Archeol. derives *plea* from *pleah*, damnum, periculum. *Play*, or *pley*, was hence used to denote tilts and tournaments, as at these meetings it was very frequent with the knights to give proof of their address and valour in mock engagements, which, however, often terminated in blood. The ladies always were present at such meetings, and gave the prizes.

——“ of

* Olaf Trygg. Saga. Part. I. p. 11.

† Gen. xviii.

As was of wooers as I ween

At Chryst's Kirk on a day ;

There came owr Kittys washen clean,

In new kyrtils of gray,

Fow gay that day.

II.

——“ of wit and arms, while both contend

“ To win her grace, whom all commend.” *Milton.*

The town of Peebles was, in ancient times, a place of some note. Here was a considerable Priory ; and, being the largest town in that district of Scotland, it is likely that frequent and numerous meetings were held here. The open plains, too, round this city, made it a very proper place for tournaments, and other warlike exercises. *Pley*, the customary meeting. *Isl. plaga*, Goth. *plaga*, solere, also exercere. It is probable one of these exercises gave rise to a Scottish Poem similar to this, entitled *Peebles on the Play*, said to be preserved by the Reverend Dr Percy of Carlisle.

VER. 5. *Ween*] Suppose ; think. Sax. *wenan*, opinari ; Goth. *wenian*, Gibson. In the Alemanic it is *wanen*. The root is in the Gothic *wenian*. Thus Ulphila, Luke iii. 15. *At weniandein than allai managein*, All the people thinking. Confer Jun. Lex. Ulphil. *Wende*, in Chaucer, to think or consider. Tr. lib. 3. 1547.

“ And in his thought gan up and down to *wende*.”

VER. 7. *Kittys*] Either from *Kate*, *Katie*, the common diminutive of Catherine ; or from their playfulness as *kittens*, or Scot. *kitlings*, young cats.

VER. 8. *Kirtle*] Mantle. *Isl. kiortell*. Of old we find the same term applied to the gowns worn by the men.

O

Thus

II.

To danfs thir damysells them dight,

Thir lasses light of laits;

Thir gluvis war of the raffal right,

Thir shoon war o' the straits.

Thir

Thus Franco-Goth. *Ung aultre lui vestira un kyrtel du rouge tartarin.* Vide Cange, Gloss. Lat. vol. 4. p. 737.

S T A N Z A II.

VER. 1. *Dight*] Prepared, or made them ready. Sax. *Dightan*, parare, instruere; vox Chaucero usitatissima. Thus, *dighteth* his dinner. To bed thou wold be *dight*. His instruments wold be *dight*.—Gibson.

May it not rather be derived from *deccan*? Sax. Metaphor. *Excolere, ornare*. Alam. *Thecan*. Perhaps, too, we are hence to derive the word *deck* of a ship. Mr Ruddiman (Gloss. to Bishop Douglas) observes, that in Cheshire the word *dight* is used in the opposite sense to foul or dirty; but this is only provincial, like many other corruptions.

VER. 2. *Laits*] If this word is rightly copied from the M. S. it may signify nimble, or light-footed. Goth. *laistjan*, sequi. Vide Jun. Gloss. Ulph. in voce. Thus Luke ix. v. 59. *Laistei mik*, Follow me. Theotis. Gloss. Kalepodia. *leist*. Dan. *lest*; Angl. *last*, on which the shoe is formed. Hence Sax. *fotlaest*, vestigium, footstep. Vide Ps. lxxxvi. v. 19.

VER.

Thir kirtles were of Lincome light,
 Weel preft wi' mony plaits;
 They were fae fkych, whan men them nicht,
 They squeil'd like ony gait,
 Fu' loud that day.

III.

VER. 3. *Glavis*] So our ancestors spelled *gloves*. Sax. *glofes*. Jun. in Etymol. observes, that in Danish they are called *haand-kloffuer*, from *haand* and *kloffue*, to split or divide, which gives the true idea of the word *glove*. Hence *glofar*, *gloar*, *glofe*, *glove*.

Raffal] I don't well understand the meaning of this word; but, from analogy, it must signify gloves of rough leather. Celt. *cras*, nails of the fingers—a file—every thing that scratches. Hence skins dressed in a rough manner, with coarse instruments, and not smoothed. Confer Bullet in V. *Cras*.

VER. 4. *Straits*] Quære, Is this what we now call Morocco leather, from the Straits of Gibraltar?

VER. 5. *Lincome*] Is this rightly copied from the M. S.?

VER. 6. *Plaits*] Folds. Douglas, p. 298. v. 4.

“ And he his hand *plait* on the wound in hye.”

Plait, *nectere*, *contexere*; Gr. *πλεκειν*; A. S. *plett*, *pletta*, a sheep-fold, they being of old made of wicker work. The Scots called them *faulds*, for the same reason, and the English *folds*.

VER. 7. *Skygh*] Shy. *Skygg basta*, a shy horse.—Jun.

VER. 8. *Squeil'd*] Shrieked. Sueo-Goth. *sqwallra*, *blaterare*; *sqwæla*, *incondite vociferare*; Angl. *squeak*, *squeal*. Douglas, of cattle, p. 254. 40.

“ Bayth *squeil* and low.”

And p. 248. 36.

“ With loud voce *squeland*.”

It is used metaphorically to accuse; *Sqwallra uppa en*, aliquem accusare; Vide Ihre Lex. Sueo-Goth. in *Sqwallra*. *Sqwalungar*, crying children, squaling brats. Suio-Goth. *skall*, found; Alam. *scall*; Germ. *schall*. “ Usurpa-
“ tur a nobis,” says the learned Ihre, “ vel pro sonitu for-
“ tiori in genere, vel etiam in specie, quam multitudo, edito
“ clamore, feras in casses propellit.” Hence *skallalæghe*, society
of hunters; *skalra*, to cry out; *skalla*, to bark or howl as a
dog. Hence *skælla*, a small bell, which was hung to the robes
of men in power, that the passengers might make way for
them. Chron. Ryth. Min. in Præfat.

“ Kunde han danza, springa ok hoppa,

“ Han skulle jw hafwa skallo, och forgylta klocka.”

“ If he only could dance and hop gracefully, he had immediate-
“ ly gilded bells given him.” Confer Ihre in *Skælla*. The old
French Romance *De la Viollette*, ap. Cange in *Mantum*,
describing a rich robe:

“ Et ot a chascune flourette,

“ Attachie une campanette.

“ Dedans si que rien n'en paroît,

“ Et si tres doucement sonnoit,

“ Quant an mantel frapoit le vent.”

The antiquity of this ornament appears from the sacerdotal
robes of the Jewish priests, and those used by other nations.
Apul. Met. Lib. 10. Et pictilibus balthæis, et tintinnabulis
perargutis exornatum. Adde Eccard. ad LL. Salic. p. 151.
where he observes, that the Ital. *squilla* is of the Gothic fami-
ly. In the Latin of the middle ages we have *schilla*—
esquilla,

III.

Of a' thir maidens, myld as meid,

Was nane sae jimp as Gillie ;

As ony rose her rude was red,

Her lyre was lyke the lillie :

But

esquilla, and *squillare*, for *sonare*. It was also the custom to hang bells to the necks of cattle, that they might be more easily found in the woods : And hence the penalty in the Salic Law, cap. 29. against him, *Qui skellam de caballis furaverit*. Confer Cange in *Tintinnabulum*.

VER. 8. *Gaits*] Goats. Sax. *geit*, *gat* ; Isl. *geit*, *capra* ; Goth. *gateins*, *hædus*.—Gib.

This is one of the many examples where the Scots have retained the orthography and pronunciation of the mother language, more exactly than the English.

S T A N Z A III.

VER. 1. *Meid*] Mead, hydromel, a favourite drink of our ancestors, and also of the Scandinavians, as we learn from Snorro, and all the Northern historians. Mead and ale, called by them *ol*, were the constant beverages used in their feasts ; *Cujus frequentissimus usus est in frigidis terris*, says Olaus Magnus, lib. 13. cap. 21. where he has given us an account of the different methods they used in preparing that liquor, which may be of use to our modern brewers. Vide cap. 22. 23. 24. It is called by the Icelanders *miad* ; Alam.

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Fow zellow, zellow, was her heid,
 And scho of luve fae filly,
 Thocht a' hir kin had fworn hir deid,
 Scho wald hae nane but Willie,
 Alane that day.

IV.

Alam. *mede*; A. S. *medu*, *meodu*; Welsh, *meddeglyn*,
hydromeli; Gr. *μεδον*, *vinum*.

VER. 2. *Jimp*] Slender, handsome, G. *Gim*, *gimp*,
complus, *bellus*, *concinnus*; Welsh, *gwymmp*; Armor. *coant*,
pulcher.

VER. 3. *Rude*] Blush. Sax. *rudu*; Cimb. *rode*, *rubor*.
 Properly complexion, the *verecundus color* of Horace, Epod.
 17. Chaucer, Sir Topas, v. 13.

“ His *rudde* is like scarlet in graine.”

Douglas, Virg.

“ So that the *rude* did in her viffage glow.”

Jun. Etymol. quotes from Josephus, the *ῥοδ'αρον* τὰ σαματος;
 the roseate colour of the skin, which perfectly expresses the
rude of our Poet.

VER. 4. *Lyre*] Bishop Gibson derives this from the Cimb.
hlyre, or the Sax. *hleare*, *gena*, *maxilla*, *mentum*, *facies*,
vultus, quoting that of Chaucer:

“ Saturn his *lere* was like the lede.”

But the learned annotator is certainly mistaken; for it comes
 from A. S. *lire*, which signifies (says Lye) *Pulpan*, *quicquid*
carnosum est, *et nervosum in homine*, ut *earshyre* nates,
scanclira,

scanclira, fura. Thus it means in general *flesh*, as in Wallace's History, b. 7. c. 1.

——“Burnt up bone and *lyre*.”

And elfewhere :

“Through bone and *lyre*.”

Douglas, Virg. p. 19. 35.

“Syne brocht flikerand sum gobbetis of *lyre*.”

And p. 456. 1.

“Wyth platis full the altaris by and by,

“And gan do charge, and wourfchip with fat *lyre*.”

VER. 5. *Zellow*] Thus our ancestors used the *z*, though they always pronounced the words so spelled as if they had been written with the letter *y*. The reason seems to have been, that the *gh*, to which *y* has succeeded in later times, had been taken by ignorant transcribers for an *z*, as it bore some resemblance to it in the Saxon writing. This seems the more probable, as we find the Anglo-Saxon character still in use after the conquest; and, even under Edward the Third, the Monks blended Saxon letters with the Roman. See Mandeville's Travels, printed at London 1725, and Robert of Glocester's Chronicle in 1724, exactly after the original MSS. Hence, too, we must account for the changes we find in the names of many places. Thus, *Yetland* was the original name of the island which, from the above-mentioned mistake, came afterwards to be written *Zetland*, and which is now corrupted, by vulgar use, into its present form *Shetland*.

Though the *z* be used in the Gothic tongue, (Vide Ulphila's Gospels passim) yet it is not found in the Islandic alphabet, nor is it much used in the Sueo-Gothic; so that the learned Ihre calls it *Literam Suecis peregrinam*. The figure

IV.

Scho skornit Jock and skrapit at him,
 And murgeon'd him wi' mokks ;
 He wald hae luvit, scho wald not lat him,
 For a' his zellow lokks ;

He

z much refembles the Saxon *g*, which the later English have changed in most words into *y* ; as *geard*, *yeard* ; *gea*, *yea* ; *gear*, *year* ; *geong*, *young* ; and the Scots still more frequently, (as Ruddiman observes) even where the English retain *g* ; as *yate*, for *gate* ; *foryet*, for *forget*, &c. Junius has ranged all the words in Douglas's Virgil, which begin with *z*, under *g*. Vide his Gloss.

STANZA IV.

VER. 1. *Skrapit*] So Ramsay's edition. Bishop Gibson reads *skrippet*, which he explains, "Made a courtfrie to him in a mocking manner." "Vox deducenda videtur (adds he) per metathesin et syncopen a Cimbr. *skapraunade*, opprobrio vexabat. Bibl. Island. 1 Sam. 1. 6.

Perhaps this word may be, with more facility, derived from Sueo-Goth. *skrapa* ; A. S. *screope*, a scraper ; *screopan*, *radære*, *scalpere*. Hence the saying, *Fa en scrapa*, to be blamed or mocked. Perhaps our phrase, *To fall into a scrape*, may have originated from this. Shall we look here, too, for the root of the Latin *crepo*, *increpo*, with the *s* prefixed, as the Goths usually do ? Similar metaphor in the French, *Etriller de paroles*.

We

We have further to observe, that the Goth. *skrap* properly signifies *useless fragments* of any thing, which we call *scraps*. Hence metaphorically *a lazy useless fellow*. Ansg. Saga cap. Ihre Lex. in *Skrap*, *Thu est mesta heims skripe*, Tu omnium bipedum ignavissimus es. As such people are often vain-glorious, we have the verb *skrappa*. Jactare se, gloriari, *skrappa vet skryta*. Hence Lat. *crepare*, in the same sense. *Skræp*, jactatio, ostentatio.

VER. 2. *Murpeon'd*] Made mouths at him, G. The A. S. *murnung*, murmuratio, querela, querimonia; Goth. and Isl. *mogla*, murmurare.

VER. 3. *Luvud*] This may be understood in the common acceptation of *loving*. But our ancestors used it for *praising*. Thus Douglas, Virg. p. 455.

“How Eneas, glaid of his victory,

“*Lovit* the goddis, and can them sacrifice.”

Bruce's Life, p. 248.

“They *loved* God, and were full fain,

“And blyth that they escaped so.”

Perhaps from the French *louer*, says Ruddiman; but this word is formed from Goth. *lof*, praise. The words, in that language, *loft*, *lust*, *lysta*, all denote something *high* and *lofty*. *Lofwa*, laudare; Island. *leiva*. In the Havamal, *Atqueld skal dag, leiva konu tha kender, mæke er reindur, is tha yfer um killmer, i. e.* Praise the day when evening is come, a wife when you know her, a sword when you have tried it, and ice when you have passed it. *Loflig*, laudable; *loford*, commendation.

P

VER.

He cherish'd her, scho bid gae chat him,
 Scho compt him not twa clokkis,
 Sae schamefully his schort gown fet him,
 His legs war lyke twa rokkis,
 On rungs that day.

V.

VER. 5. *Chat him*] To go about his business, G. Properly to take care of himself, and not attend to her, from the Gothic *skota*, curare. Chron. Rython. apud Ihre, Lex. p. 619.

“ Han wille thet intet *skota*,

“ Parum id penſi habebat.”

Isl. *skeita*. Job 18. *Theſ ſem ecke ſkeita um gud*, qui deum non curant. The ſame learned and moſt ingenious etymologiſt obſerves the correſpondence of the Fr. *Il ne me chaut*, I care not; from the old *chaloir*. He adds, *Credo noſtrum a ſkot ſinus factum*, ut a *ſinus* ſit *inſinuare*, adeoq; propriè uſurpatum fuiſſe de infantibus qui in ſinu portabantur, unde hodieq; *ſkoting* dicitur tenellus, quem nondum de ſinu deponere licet. Hence applied to other things, *Skota ſit ambele*, to look after his charge. Adde Douglas, p. 239. v. 30.

VER. 6. *Clokkis*] Beetles, ſcarabæi, G. True, the beetle in the Scot. is *clok*; but perhaps it means here, ſhe valued him no more than the *cluk* of a hen, which our anceſtors pronounced *clok*, from the ſound the hen makes.

VER. 7. *Schort Goun*] Till the French taught us to wear our clothes ſhort in the preſent faſhion, the gown, covering the knees, was univerſally worn both in England and Scotland. Hence Jun. derives it from *γῆνα* pro *γῆνατα*, genua. But

But the etymon is from the Welsh *gwn*, a gown or cloak, from *gunio*, suere. In the *True Protraiture of Geoffrey Chaucer, the famous English poet, as it is descryved by Thomas Ocleve, who was his scholar*, and is generally put before the title-page in the old editions of Chaucer, we find him cloathed in the true English gown, close gathered at the collar and wrists, and flowing loosely down from the shoulders to the knees. The form of this garment we had from Germany; and it seems to have been imported by the Saxons, as it was worn all over Germany. Vide Spelman in *Guna*. The opulent had their gowns lined with ermine, and other rich furs; the poorer people with hare and sheep skins. Boniface, Archbishop of Mentz, epist. 89. *Gunnam de pellibus lutrarum factum fraternitati vœstrie misi. Vinea Benedict, cap. 5. Senibus nostris gunnas pelliceas tribuimus. Sometimes wrote gonna. Thus Gul. Major, apud Cange, in Gonna; Canonici ejusdem ecclesiæ in gonnis suis. In old French Gonne. In the Romance of Guillaume del. Nez:*

“ Or feraigrè, fil me tollent ma *gonne*.”

And ibid. apud Cange ubi sup:

“ Laisa le siecle, pour devenir prodhom,

“ Et prist la *gonne*, et le noir chaperon.”

As *guna*, or *gown*, denoted the men's garment, the women's was called, in the barbarous Latin of the middle ages, *gunella*, because made pretty near in the fashion of the men's robe. Ital. *gonella*; Fr. *gotillon*, *cotillon*. Cluverius Germ. Ant. l. 1. c. 15. derives *gunam* a *gonaco*, quod Varro *majus sagum* interpretatur, vocem Græcam esse ait. Hysch. *καυνακα, σρωματα, ἡ επιβολαια ετερομαλλα*, stragula, altera parte villosa. We shall, in another work, prove evidently, that numbers of the Greek words are formed from the Gothic, of

which this is one, the robe itself being of Gothic, and not Greek invention. We find a Count of Angers surnamed *Grise-gonelle*, from his wearing a gown furred with that colour. Vide Cange Gloss. in *Griseus* color. And we find an Epistle of Pope John, solemnly addressed to him, Goffrido *Grisia-gonellas cognominato*, nobillissimo Andegavorum comiti. The men's gown is sometimes called *cappa*. Baldricus in Gest. Alberonis, ap. Cange, ubi sup. Clericali se togo induit—et *cappa* de panno grisco se super induit. Hence the saying of Henry IV. of France: “Je ne suis q'un pauvre
“ here. Je n'ai que la *cappe* et l'espée.”

VER. 8. *Rokkis*] *Rock*, in Gothic and Islandic, properly denotes a heap of any loose things flung together. Thus *rock boys*, a heap or rick of hay; and thus it is still used in Belg. Hence transferred to a heap of lint or wool put upon the stick for spinning. The transition was easily made, when *rock* was used to denote the piece of wood to which the lint or wool was fixed. Thus the Chron. Ryth. apud Ihre Lex. in *Roak*, p. 496.

“ Quinnor tager thetas hæst ock harnijfk ifra,

“ Ok monde them med *rockin* fla.”

“ Women took the horses and breastplates from the men,

“ And beat them with their rocks.”

Isl. *rock*, and apud Kilian. Lex. Tuet. *rocken*, pensum colo aptare. See the learned Ihre, Lex. Sueo-Goth. in voce. Mareschall Obs. ad Verf. Angl. Sax. 4. Evangel. informs us, that in the times of Paganism, the belt of Orion was, by the Scandinavians, called *Frygr rock*, colum dexæ Fryggæ. Thus the girl here compares Jock's gown to an ill-shaped heap of lint on the rock. Might not his ill-shaped legs, if slender, &c. be compared to the rock or distaff? Another Scot-
tish

ish Poem describes the legs like *barrow-trams*. Perhaps, too, *rock* may here be meant of the gown he wore, which looked as if it had been hung on a pole; for *rock* Goth. and A. S. *rocc*, sign. *toga*, vestis exterior; Al. *rokk*. In the barbarous Latin, *roccus*, *rochus*. Vide Cange Gloss. in voce. Gall. *rochet*. Whence we call the outer-garment of a sucking-child a *rochet*, or *rachet*, and the English, putting *f* before, have formed their word *frock*; Gall. *froc*. Stadenius derives *rock* from *rauh*, rough, hairy. Ulphil. *rih*, as our ancestors first were clothed in skins, and after wool came to be used, they continued to line their gowns with furs of different kinds. The Finlanders still call a furred gown *roucka*, and the bed-coverings they use, made of sheep-skins, are named *roucat*; whence our *rug*.

From this origin comes *rocklin*, the linen vestment worn by the priests; the bishops *rocket*. Thus Histor. Sigismund. ap. Ihre Lex. vol. 2. p. 450. *Aflagges præstens hwiata rocklin*, abrogatur sacerdotis linea toga. This word was used in the same sense by the ancient Latins, as we see from Festus; *Rica*, vestimentum quadratum, fimbriatum, purpureum, quo Flaminæ pro palliolo utebantur—Titinius, *Rica* et lana sucidei, alba vestitus. Our readers will find many learned and critical mistakes in the notes on this passage, which is quite plain to those who know that it is a Gothic or Scythian term, as many more of the ancient Latin words are. Confer Jun. Etym. in *Rokette*; Spelm. in *Rocketum*.

VER. 9. *Rungs*] Round and long pieces of wood. Vox in usu apud Anglos boreales, G.

Properly poles, or long staves like hunting poles, frequent in Douglas, and our old writers. Skinner says the carpenters call those timbers in a ship, which constitute her floor, and are bolted to the keel, *rungs*.

STANZA

V.

Tam Lutar was thair minstrel meet ;

Gude Lord ! how he cou'd lans !

He playt fae schill, and fang fae sweet,

Quhyle Towfie took a trans.

Auld

S T A N Z A V.

VER. 1. *Minstrel*] This term was indiscriminately applied to the harper, the fiddler, or the player on the bagpipe. Fr. *menestrier*. It appears to be derived from A. S. *minster* ; and those called *minstrells* were employed in the public worship of the cathedrals as singers, (vide Jun. in voce) in the same way the Welsh called musicians *cler*, as employed in the same way. Those minstrels, during the middle ages, united the arts of poetry, instrumental and vocal music, their songs being always accompanied with the harp. Thus, too, our Poet represents his minstrel, in ver. 3. below, as playing and singing. They seem to have been the genuine successors of the ancient bards, who, under different names, were admired and honoured from the earliest ages among the Gauls, British, Irish, and Scandinavians ; and, indeed, by all the first inhabitants of Europe, whether of Celtic or Gothic origin. It were easy to add many curious particulars concerning this once famed race of musicians and poets ; but we refer our Reader to the elegant dissertation on the ancient English minstrels, prefixed to the Reliques of Ancient Poetry, where we find it observed, that the light of the song (to use Ossian's expression) never arose without the harp. Douglas, Virg. 250. 18.

“ Syne

“ Syne the menstrallis, singlaris, and danfaris,

“ About the kyndlit altaris.”

Du Cange has collected a number of curious anecdotes concerning these minstrells, voce *Ministelli*. The usual theme of their songs we may learn from an old French romance, quoted by this lexicographer :

“ Quiveut avoir des bons et des vaillans,

“ Il doit aler souvent a la pluie et au champs,

“ Et estre en la bataille, ainsi que fut Rolans,

“ Les quatre fils Haimon, et Charlons li plus grans,

“ Li dus Lions de Bourges, et Guion de Connans,

“ Percival li Galois, Lancelot et Tristans,

“ Alixandres, Artus, Godefroy li Sachans,

“ Dequoy cil menetriers font les nobles Romans.”

VER. 2. *Lans*] To run or skip ; metaphorically to dance. Arm. *Lanca*, jaculari, lanceam vibrare. The minstrels, in general, could acquit themselves as dancers, as well as fingers and poets. Douglas, Virg. p. 297. 16.

——“ Turnus *lansand* lightlie over the landis,

“ With spear in hand purfewis.”——

Some think the phrase *to launch a ship*, comes from this word. Vide Essay prefixed to Reliques of Ancient Poetry, p. 41. This ancient Celtic word has pervaded many dialects. Basq. *lancza* ; Gael. *langa* ; Corn. *lancels* ; Alam. *lamze* ; Gr. $\lambda\omicron\gamma\chi\eta$; Hung. *lantfas*, a spearman. Hence Lat. *lanceare*, *lancinare*. Confer Voss. Etym. Lat. in *Lancea*.

VER. 4. *Trans*] The name of some foreign dance, perhaps then first used in Scotland, and opposed to *Lightfute*, a species of the *hayes*, or, as the Scots call it, *reel*, a *train*. Belg. *trein*, ingens esse clarum numerus (says Jun.) qui ductorem

Auld Light-fute thair he cou'd fore-leet,

And counterfittet Franfs ;

He held him as a man discriet,

And up the Moreis-danfs

He tuke that day.

VI.

ductorem suum comitatur ; une queue trainante, une traine de gens ; of which train Towfie was the leader, or *choragus*, as in this manner the Moresco dances are still performed, which are mentioned below.

VER. 5. *Fore-leet*] To outdo, G. This is an error ; for *forlata*, Goth. signifies to leave off, to desert. Job 4. 3. *Hokan forlatat ?* Quis illud derelinquere poterit ? Ulphil. *traletan*. So Mark viii. 3. *Jabai fraleta ins lausqui thrans* ; If I send them away empty. The Islanders write it *firilata*, and *fyrirlita*. Vide Snorro, vol. 1. p. 103. The preposition *for*, generally indicates a bad acceptance. Thus *forhæda*, to contemn ; and, where God is spoken of, to blaspheme. *Forhala*, to delay ; *forhægda*, to destroy ; *forballa*, unjustly to detain what is due to another. An hundred more examples might be given : Thus Towfie here *fore-leets*, leaves off and despises the dances of his own country, and betakes him to the French and Moresco tunes.

VER. 7. *Up-tuke*] He took up ; he began. Phrasis est Cimbrica. Etenim *tasia*, *tasia till*, et *tasia upp*, ap. Islandos significant *incipere*, ut, *ogg drottins andetof ad vera med honum*, *cæpitq; spiritus domini esse cum eo*. Gib.

Goth. *taga*, in general, to take. *Taga til lans*, to take on credit ; *taga arf*, to take or succeed to an inheritance ; Isl. *taka*. The great antiquity of this word may be seen in the Latin

Latin *tagere*, and *tagax*, ap. Ciceron. Qui lubenter capit, rapax. Plaut. Milite:

“*Tetigit calicem clanculum.*”

That is, stole or took it. Hence *integer*, from whom nothing is taken. *Taga* also signifies *proficere*. *Han tager sik wackert*. Pulchre proficit. He takes to it. Meric. Caufaubon. de Ling. Angl. Sax. p. 366. *Taga* vel *τακω*, *τελακα*. Aor. 2. Partic. *τελαγων*. Exponunt quidam *τεινας*, alii *τιναζας*, alii deniq; *λαβων*, accipiens, prehensens, quos Steph. sequitur—Certe. *Tn* imper. ex *ταω*—omnes exponunt *λαβε*. Cape. Angl. *take*. It signifies also *to choose*. *Taka konung*, regem eligere. Snorro, vol. 1. p. 65. *Taga lag*, legem accipere.

VER. 8. *Morris Dance*] Afric or Moorish dance. A la *Moresca*, It. Fr. *Moresque*: Hence corruptly *Morris dance*. This kind was much used by our ancestors, and is included in the catalogue given by G. Douglas, Virg. 476. 1.

———“Gan do double frangillis and gambettis,
 “Danfis and roundis trasing mony gatis,
 “Athir throw uthir reland on their gyse,
 “Thay futtit it so, that lang war to devise
 “Thare haisty fare, thare revelling and deray,
 “Thare Morifis.”

Junius explains it—*Chironomica saltatio*—*faciem plerumq; inficiunt fuligine, et peregrinum vestium cultum assumunt qui ludicris talibus indulgent, ut Mecuri esse videantur*;—because this species of dance was first brought into Spain by the Moors, and from the Spaniards it was communicated to other European nations, together with the *rebeck*, or *violin*, which is a Moorish instrument.

Q

STANZA

VI.

Then Steen cam stappin in wi' stends,
 Nae rynk might him arrest,
 Splae-fut he bobbit up wi' bends,
 For Maufe he maid requeist ;
 He

S T A N Z A VI.

VER. 1. *Stends*] Long paces, or great steps. G.
 In old Scots, *to stent*, to extend; a Lat. *tendere*. Douglas, p. 39. 34.

“ Cruell Achil here *stentit* his palzoun.”

Ital. *stendere*. Hence *stend*. Douglas, describing horses running off with the car, p. 338. 31.

“ And brake away with the carte to the schore,

“ With *stendis* fell.”——

And p. 420. 53.

“ Quhilk fleis forth sae wyth mony ane *stend*.”

VER. 2. *Rynk*] Sax. *rinc*. Homo robustus, fortis, præstans, G. And hence it came to signify, *a man* in general; as *wærcæst rinc*, fidus homo. *Rinc*, also used for husband. Vide Cædmon. 4. 22. Lye, Sax. Lex. in *Rinc*. Here it means a strong man, or soldier, as it is also explained by Lye, Gloss. Sax. in Voce.

VER. 3. *Bobit up*] Jumped, or danced, with many bendings of the body. We find a set of men, in the middle ages, who

He lap quhyle he lay on his lends,
 But ryfand was fae preift,
 Quhyle he did hoaft at baith the ends,
 For honour o' the feift,
 And dauns'd that day.

VII.

who, from the imperfect accounts given of them, appear to have been a kind of itinerant dancers, and, like their other wandering brethren, of no very good character. Urstis. ap. Spelman. in *bobones*, *bubones*, *lixæ*, *calones*—Aliquando *nebulones* et *Furciferi*. Ger. *buben*. Chron. Colmar. ap. Cang. in *Bubii*. *Servorum autem pauperum* (in exercitu) qui dicuntur *bubii*, tanta fuit multitudo de *bobinare*. Conviciare, clamare, ap. Fest. ubi vide Scaliger.

Bab, bow often, or sink low, apud Anglos occidentales, to *bob*, or *bob* down. Gib.

VER. 5. *Lap*] Supped; lapt. A Cimbr. *lepia*. in Imperf. *lapte*, lingua vel lambendo bibere. G.

Surely our learned prelate has not attended to the obvious sense of the passage: Our Poet describes a clown dancing and *leaping* with such violence as to fall. To *loup* is to *leap*; he *lap*, he *leaped*. Thus the Bishop of Dunkeld, p. 418. 47.

——“ Some in haist, with an *loupe* or ane fwak,

“ Thamsel self upcastis on the horsis bak.”

Island. *ad hleypa*, to run; Sax. *hleapere*, saltator. Confer Jun. Gloss. in *Leap*.

Lends] Loins. Sax. *lendenu*, *lendena*, *lendene*; Isl. *lendes*, Gib. From Isl. *leinge*, to extend, this being the length of the trunk of the body.

VII.

Then Robene Roy begouth to revell,
 And Towfie to im drugged.
 Let be, quo' Jock, and caw'd him Javel,
 And be the tail him tuggit :

Then

VER. 7. *Hostit*] Anglis Sept. to *host*, est tussire. Sax. *hwosta*, est tussis; Isl. *hoost*; Angl. occident. to *hust*, *i. e.* to cough violently. Gib.

Hoast, *host*, cough; A. S. *hwosta*, from the Isl. *hooste*, tussis; Angl. Bor. *hauste*, id. a dry cough, as Ray explains it. Belg. *hoest* *n* to cough.

S T A N Z A VII.

VER. 1. *Revell*] To grow noisy or troublesome. Belg. *ravelen*, *raveelen*, æstuar, circumcurfare. Skinner's etymology from Fr. *reveiller*, is ridiculous. We may here observe, that of old the word *revel* did not signify, as now, riot and disorder, but decent mirth and cheerfulness. So G. Douglas, p. 146. 48.

“ With *revele*, blythness, and ane manere fere,
 “ Troyanis resavis thaim.”

Chaucer also uses it in the same good sense; as also *riot*, in which he is followed too by the Bishop, p. 37.

“ The gild and *riot* Tyrrianis doublit for joy.”
 And p. 269. 46.

“ The blisfull feist they making man and boy,
 “ So that thre hundredth rial temples ring,
 “ Of *riot*, rippet, and of *revelling*”

So

So the old French *rioter*, to feast and be innocently merry. In this, however, they have departed from the original meaning of the Goth. *reta*; Island. *reita*, ad iram concitare. *Rede*, *raide*, anger. Inde Scot. *rede*; Angl. *rate*, et præposito, *wrath*; Alam. *ratan*, irritare. It is more than probable that the ancient Latins used *ritare* in the same sense; and hence the etymon of *irritare* and *proritare*, which the modern etymologists can make nothing of. From *riot*, the Barb. Lat. has formed *riota*, used in its original or bad signification. So Statuta Colleg. Corisop. apud Cange, in *Riota*: Ab omnibus contentionibus, rixis, jurgiis, convitiis, *riotis*. And ibid. Ad invicem tunc inceperunt magnam *riottam*, et fugerunt hinc inde. Ital. *riotta*. Villani Hist. l. 9. cap. 304. Venendo tra loro, a *riotta*. Fr. *riote*. So Hist. de la Guerre Sacr. ap. Cange. Par cette mariage fut faite concorde du Roi de France, et de celui de Castele, de *riote* que estoit entre eux. And the Poet, (ibid.)

“ A tant commencent environ,

“ A *rihotter* tout li Baron.”

We have in King Rob. Brece's Life, *To riot all the land*, i. e. To plunder it.

VER. 2. *Drugged*] Came to him. Est phrasis Cimbrica. At *draga till*, est venire ad, vel in. Deut. 1. v. 2. *Draga yser*, transire. V. 24. *Draga ut*, egredi. Deut. 3. 1. *Draga fram*, præcedere. V. 18. Gib.

We have little to add to the learned Bishop's observation, but to remark the analogy of the languages derived from the Gothic. Thus A. G. *dragan*; Angl. *draw*. In the ancient laws of Wester Gothland, ap. Ihre, Lex. in *Draga*, it is written *Draha*, *Ar eig or husum dræbit*, si ex ædibus portatum non fuit, in the same sense as the Latin *traho*, Fr. *trainer*. *Draga wagnen*, to draw a waggon. Asthmatic people are said *draga andan*, in the same sense almost as the
Latins,

Latins, spiritum *trahere*. Vide Liv. l. 4. cap. 21. *Draga not*, to draw a net. Whence our small net, thrown with the hand, is called a *drag-net*. We may also hence derive the name of that species of net, called by the Latins *tragulæ*, a *trahendo*, says Turneb. Advers. l. 20. c. 14. Vide Plin. l. 16. c. 8. Isidorus calls it *tragum*. Metaphorically *Draga sin wæg*, to go away. Lat. *viam ducere*; Belg. *trecken*. Adde Cange in *Trabo*, where he notes the origin of the French *tirer vers un lieu*. It is used also to signify *doubting*, the mind being *drawn* hither and thither. *Han nager vid sig*, deliberat de hac re. We find quite a similar phrase, Sallust. Bell. Jugurth. cap. 93. Marius multis diebus et laboribus consumptis, anxius *trahere* cum animo suo, omitteret ne inceptum, an fortunam opireretur. *Te deceive*. Laur. Petri de missa, ap. Ihre, ubi sup. *Christen almoga hafwær latit talje och dragha sig*. Populus Christianus se decipi passus est. Franc. *trahir*, to deceive or betray.

VER. 3. *Jewel*] Vox blandientis, forsan idem quod jewel. Gib.

We cannot agree with the Bishop in this interpretation. These people are about to quarrel, and therefore *jewel* must here be a term of reproach; perhaps an evil-spirit or dæmon. Goth. *jette*, giant; Island. *gotun*. The Saxons call a giant *Eten*; and hence, perhaps, the Scots *Redeten*, the name of a Giant or Dæmon used by nurses to frighten their children. *Jettegrytor*, ollæ gigantum, round holes in the rocks, in which (say the vulgar) the Giants or Dæmons cooked their victuals. Uncertain as we are of the true reading of the MS. we only hazard this as mere conjecture.

VER. 4. *Tuggit*] Drew. Scots *tugge*, to draw, from the Goth. *tahjan*, lacerare, discerpere. Ulph. Mark ix. 26. *Filu tahjands ina*, Greatly fearing him. Adde Luke ix. 42. Hence, as the learned Ihre observes, (in voce) *tugga*, to eat,

The Kenzie clied to a kevel,
 God wots if thir twa luggit;
 They parted manly wi' a nevel,
 Men say that hair was ruggit
 Betwixt them twa.

VIII.

eat, to *tear* with the teeth, as in chewing. Isl. *toga*; A. S. *teogan*, trahere. Confer Ihre, Lex. 2. p. 973.

VER. 5. *Kenzie*] The angry man. A. S. *Kene*, *ken wer*, Vir acer, iracundus.

Clied] Caught up, or snatched. Gib.

Click, in old English, apprehendere, rapere. Island. *kla*, frico. *Ad klaa*, fricare. Hence *claw*, and *to claw*. Sax. *clawan*, scabere. Perhaps *klick* is only a contraction of the Saxon *geleccan*, apprehendere.

Kevel, or Gevel] So it should be wrote, and not erroneously, as in Ramsay's edition, *cavell*. It is properly a long pole, staff, or spear. Goth. *gafflack*, jaculi genus, apud Vet. Suio-Gothos, says the ingenious Ihre, in voce. Snorro, tom. 1. p. 367. *Olafr K. scaut stundum bogascoti, enn stundunga flöcum*, King Olaf sometimes fought with the bow, and sometimes used the dart. A. S. *gafelucas*. Matthew Paris, ad an. 1256. p. 793. Frisones—ipsum Williefmum cum jaculis, quæ vulgariter *gaveloces* appellant—e vestigio hostiliter insequabantur. Hence the French *javelle*, *javelot*, and our *javelin*. *Gaffel*, Ihre explains, *Quicquid bifurcum est*, as a hay-fork. Hence Scot. *gavelok*, an iron crow, or lever, as it is generally divided into two toes at the lower end. Pelletier, Dict. Celt. derives it from two Celtic words, *galf*, bifidus,

VIII.

Ane bent a bow, sic sturt could steir him,

Grit skayth wead to haif skard him :

He cheist a flane as did effeir him ;

The toder said, Dirdum, Dardum.

Through

bifidus, and *flach*, scipio, ut adeo denotet baculum bifurcum. Welsh *gefa*, il, forceps.

VER. 6. *Luggit*] Pulled each other about. Goth. *lugga*, crines vellere; A. S. *geluggian*, vellere; Isl. *lagd*, villum notat; *lugg*, villus, sign. any cloth or other thing which has been made rough by carding. Hence, perhaps, the Greek *λαγος*, hirsutus; and the name of the hare in that language, *λαγωπος*, alias *δασυπυς*.

It is not easy to give a reason for Bishop Gibson deriving this Scots word from Cimbr. *liuga*, fingere; Sax. *leogan*; Goth. *linga*, mendacium. Nothing can be more foreign to the obvious meaning of the passage. In old English, *lug* signifies to draw or pull.

VER. 7. *Nevel*] Alapa, (says Gibson, Not. in Polem. Mid-din.) a blow or box on the ear, qua quis prosterni potest. Verb *nevel*, to box. Cimbr. *hneffe*, pugnus. Scotis *neaf*, (rectius *nief*, or *nieve*) et *fella*, prosternere. Angl. *to fell*. Dougl. Virg. 123. 45.

“ And smytand with *nieffs* her brieft.”

Bruce's Life, p. 431.

“ And als their *nives* aft samen drive.”

STANZA

S T A N Z A VIII.

VER. 1. *Sturt*] Wrath, anger, despite. *Sturt* is used actively by Chaucer, to strive or contend. A. S. Alem. Cimbr. *strid*, and *strit*. Gloss. apud Jun. in *Strife*, altercatio. *Strit*, feditio. *Heim strit*, dimicant, pugnant, strident. Island. *stryd*; Germ. *streiten*, to fight; Isl. *stir*, bellum.

In Suio-Goth. *Storto*, præcipitem agere, deturbare. *Storta en i olycka*; aliquem in infortunium præcipitem dare. Germ. *sturtzen*, *genstortig*, contumax; *pastorta*, irruere. Isl. *styr*, conflictus. Hence the old French *estour*, and our *stour*, heat of battle, often used by the old poets: Douglas, 387. 4.

“ The *stoure* encreffis, furius and wod.”

Life of Bruce, p. 293.

“ The *stoure* begouth.”

He also uses the word *sturt* to signify vexation, 41. 36.

“ Dolorus my lyfe I led in *sturt* and pane.”

And p. 238. 21.

“ *Sturtin* study has the stere.”——

Confer Rudd. Gloss. ibid. in *Sturt*.

VER. 2. *Skaith*] Damage, hurt, loss. In our old laws; *skaithless to keep*, to preserve from harm. Douglas, 72. 23.

——“ How grete harme and *skaith*, for evermair,

“ That child has caught.”——

And. p. 41. v. 43.

“ To me this was first appearance of *skaithe*.”

A. S. *skeathian*, *scaethan*; Teuton. *schaden*, to hurt. Vide Lye, Sax. Dict. Theot. *Skadon*, damnum, noxa; et Goth. *Skathjan*, nocere. A. S. *sceathe*; Teuton. *schade*.

Skar'd] To have affrighted or hindered him, Douglas, 214. 52.

Through baith the chieks he thoch to chier him,
 Or through the erfs haif chard him ;
 Be ane akerbraid it came na' neir him,
 I canna' tell quhat mard him,
 Sae wide that day.

IX.

“ Ne *skar* not at his freyndis face, as ane gaisht.”

Used also actively, to *scare*, to *terrify* ; *scare-crow*, a figure used to fright away birds. Hesych. interprets *σκαριζέσθαι*, *ταραττέσθαι*, *turbatur* ; and Eustath. *σκαριζέω*, *palpitare*.

VER. 3. *Cheist*] Or *chesid*, *i. e.* choosed. Thus Douglas too uses it. Alam. *kiesen*, *eligere*, from the Island. *kioosa*, *eligere*.

Flane] Arrow, also written *flaine*. Angl. S. *flan*, *flæn*. Perhaps (says Lye) from *fleogan* or *fleon*, *volare*. Island. *flein*, an arrow. Douglas, 387.

——“ Fleand with her bow schute mony ane flane.”

Effeir] For this is the true reading ; not as in Ramsay, *affeir*. He chose out such an arrow as suited his hand. This is an ordinary term in old our laws : *As effeirs*, as belongs to, as is proper and expedient. *Efferand*, or *effering*, conform to, proper to. Vide Ruddim. Gloss. ad G. Douglas.

Efferis also signifies business. Douglas, p. 359. +8.

“ The greatest part of our werkis and *effeiris*

“ Ben endit now.”——

Unless this be only another mode of spelling *affairs*.

VER. 4. *Dirdum dardum*] Term of derision ; a great ado about nothing. Seems to be formed from the Island *dyr*, pretiosus ; or rather from *dyrd*, gloria, *dyrka*, glorifico. The other

IX.

Wi' that a frien o' his cried, Fy!

And up an arrow drew;

He forgit it fae forcefully,

The bow in flinders flew.

Sic

other word seems to be added only, *euphoniæ gratiæ*, unless it be also from the Island. *daare*, rash; whence our verb, to *dare*.

VER. 6. *Chard*] This is another part of the verb *cheir*, in the verse before. Perhaps it may come from Goth. *karfwa*, minutim cedere. Sax. *ceorfan*, *beceorfan*, amputare; *ceorf-æx*, securis. Hence *char* signifies to wound, or cut; and our *carve*, to divide or cut meat into small pieces.

VER. 8. *Mard*] Spoilt his shooting; made him err so wide. Sax. *amyrran*, distrahere, consumere; Aleman. *merren*, to hinder; Isl. *meru*, minutim, dissipare; *marde*, dissipavi.

S T A N Z A IX.

VER. 3. *Forgit*] Pressed. Isl. *fergia*. In Præter. *Fergde*, premere, compingere. G.

Farg, Pressura, apud Verelium. Hence, perhaps, our word *fardel*, burden. “*Ferg*,” (says Ihre) “vocantur conti, qui ad continendum corticem, quo domus rusticorum teguntur, fastigio utrinq; dimittuntur.” From this idea of

Sik was the will of God, trow I ;

For, had the tree been trew,

Men said, that ken'd his archery,

He wald haif slain enow,

Belyve that day.

X.

pressing, perhaps the name of a smith's *forge* is derived ; at least, this etymology may be as just as those mentioned by Menage and Junius, in *Forge*. Bishop Douglas calls a smith *forgeare*, and a forge *forgin*.

VER. 4. *Flinders*] Splinters. Bishop Douglas writes it *flendris*, and Mr Ruddiman (in Gloss. ad Virg.) deduces it from Lat. *findere*, Fr. *fendre*. But the true origin is the Gothic *flinga* ; frustum, utpote quod percutiendo rumpitur, says the learned Ihre. *Isflinger*, pieces of broken ice. And these from *flenga*, tundere, percutere ; Gr. *φλαω*, ferio. Hence, too, Germ. *flegel*, our *flail*, and the Fr. *fleau*. From this idea, the Icelanders call a wedge *fleigr*, and the Suio-Goths *plugg*, in the same sense as we use it, viz. a piece of wood driven into a hole. Vide Ihre, Lex. in *Plugg*. This most accurate etymologist thinks that the ancient Islanders pronounced *flæc*, segmentum, frustum, partem de toto demptam. If this origin be just, we have here the real meaning of the A. S. *flicce*, and our *flitch*, as expressing a part of the carcase of the sow. Island. *flycke*. In *Trygwaf. Saga*, p. ii. p. 23. *Fleickis sneid*, frustum lardi. Confer Ihre, Lex. in v. *Flaca*, findere, partiri. Jun. in *Flitch*.

VER. 7. *That kend*] Scribe *quha kend*.

Kend

Kend, From *kunna*, Goth. *scire*. Ulphila, *kunnan*, to know. Joh. vii. 27. *Kunnum*. Adde John xiv. ver. 4. Hefychius has *κοῦναι*, *scire*; *kunnist*, *scientia*, now pronounced *könst*; *kunnoga*, *notum facere*; *kunnog*, *sciens*, *peritus*. Knytl. Saga, p. 4. “*Harald K. baud cunnugum mannum* ;” “King Harald consulted the Diviners ;” or, as we say, the *cunning men*. Hence, he who attends to the course of the ship is said to *cunn* the ship. Transferred also to denote bodily strength, if this be not its primary signification. Al. *chunnan*, *posse*, *valere*, Germ. *chonnen*. Anglice *can*.

VER. 8. *Enow*] Enough, many. Sax. *genog*, *genoh*, *fatis*; Goth. *ganohs*, *multus*; Isl. *gnoght*, *nogt*, *abundance*; *gnogr* vel *nogr*, *abundantia*. G.

In Ulphila, Joh. xiv. 8. *Gana unsis*, *sufficit nobis*. Alam. *genuoh*, *any*, *enough*.

VER. 9. *Belyve*] Sensus hujus vocis constat ex Versione G. Douglas, ubi sic redditur hoc carmen.

“*Extemplo Æneæ solvuntur frigore membra.*”

“*Belive Æneas’ members schuke for cauld* ;” Et istud,

“*Ut primum lux alma data est.*”

“*Belive as that the halesum day wox licht.*”

Quibus adde :

“*How Æneas in Afric did arrive,*

“*And that with schote flew seaven hartis belive.*” G.

Mr Ruddiman would derive this word from Teuton. *blick*, *nictus oculi*. We in Scotland say, A thing was done in a *blink*, suddenly; from Isl. *blinka* *nictare*; *ogonblick*, *nictus oculi*. In the ancient Ballad of *William of Cloudestie*, (Rel. of Anc. Poetry, vol. i. p. 164.)

“*The*

X.

An hafty hensfure, callit Hary,
 Quha was an archer heynd,
 Tytt up a taikel withoutten tary,
 That torment fae him teynd.

I

“ The fyrst boone that I wold aske,
 “ Ye wold graunt it me *belyse*.”

Ibid. p. 91.

“ He thocht to loofe him *belive*.”

S T A N Z A X.

Bishop Gibson places here the Stanza beginning,

“ A zape young man that stood him neist,” &c.

which is the XII. in Ramsay's edition.

VER. 1. *Hensfure*] So Ramsay. Gibson has here *kinsman*; we know not on what authority. *Hein, heini*, Celt. strong young man. V. Bullet in *Heini*. It would seem that the copy followed by the Bishop was very faulty; or perhaps he left out this word, because he did not understand it.

VER. 2. *Heynd*] Lord H. in his Gloss. to the Ancient Scots Poems, explains it *handy, expert*. Douglas, p. 363. 53.

——“ Eneas *heynd*, curtas, and gude.”

And p. 306. v. 3.

——“ Clitius the *heynd*.”

Skinner writes *hende*, which he explains, *feat, fine, gentle*.

VER.

I wat na' quhiddel his hand cou'd vary,
 Or the man was his frien';
 For he escapit, throw the michts of Mary,
 As man that nae ill meind,
 But gude that day.

XI.

VER. 3. *Tytt up a taikle*] Made ready an arrow. Chau-
 cer:

“ Well could he dréss his *takcle* yomenly.”

And:

“ The *tackle* smote, and depe it went.” G.

Douglas uses the same often: Thus, p. 300. v. 1.

“ His bow with hors fenonnis bendit has he,

“ Tharin ane *tackill* fet of fouir tree.”

And below, (ibid.)

“ Quhirrand smertly furth flaw the *takyll* tyte.”

Tackle, Goth. fig. ornamenta navis, rudentes. Ihre, in Lex.
Tackle; and hence we say the *tackles*, the ropes of a ship.

VER. 4. *That torment sae him teynd*] So Ramsay. The
 Bishop reads:

“ I trow the man was tien.”

Not having the MSS. we cannot judge which is the true
 reading. *Torment* is used by our old writers to signify *wrath*,
anger, *indignation*.

VER. 4. *Teynd*] *Tien*, incensed; Sax. *teona*, irrita-
 tio. G.

Teen,

Teen, and, as Chaucer writes it *tene*, injury, vexation. Sax. *teonan*, injuriæ, calumniæ; Belg. *tenenn*, *tanen*, irritare. *τεινεῖν*, vexare. Vide Junius, in *Teen*.

VER. 5. *I wat na'*] I know not. Goth. *wetan*, scire. Ulph. *vitan*; Island. *vita*; Germ. *wissen*. The Latin, with the digamma, hence forms *video*. The A. S. for *vitan*, put often *wistan*. Hence our *wist*; *I Wist not*. Non multum abludit εἰδω, εἰδεω, quæ de acie tammentis quam oculorum usurpantur; as the most ingenious critic Ihre observes, in *Weta*. The Goths distinguish betwixt *bokwett*, artium scientia, and *manweett*, humanitas; and indeed they are often found separate.

VER. 6. *Or the man was his frien'*] Bishop Gibson reads thus:

“Or his foe was his friend.”

Which is scarcely to be understood.

VER. 7. *Michts of Mary*] Through the protection of the Virgin. Every body knows, that the blind votaries of Popery more frequently address themselves in prayer to the Virgin Mary, than either to God or our Blessed Saviour. The Scots say *mights*, power, from Ulphil. *mahts*, *magan*, posse. Mark xiv. v. 20. *Ni mag qwiman*. Non possum venire. Isl. *At meiga*.

VER. 8. *As man, &c.*] Bishop Gibson has it:

“As one that nothing meant.”

But I know not on what authority. He has either used unwarrantable liberties with the text, or has been misled by some erroneous copy.

STANZA

XI.

Then Lowry lyke a lyon lap,
 An' sone a flane can fedder;
 He hecht to perse him at the pap,
 Theron to wad a wedder.

He

STANZA XI.

VER. 1. *Lap*] Run, a Cimbr. *Hlaupa*, in Imp. *hliop* currere. Vel *leapt*, a Sax. *leapan*, saltare, currere. Imperf. *Laup*. G.

The last etymology is the true one; from *laup* we say, *to loup*, to jump. Thus Douglas, Virg. p. 418.

——“Sume in haist, with ane *loupe* and ane swak,

“Thamefelf upcastis on the horsis bak.”

Goth. *lopa*, currere. Hence *loppa*, a flea. Ulphila writes *hlaupan*, saltare. Mark, chap. x. ver. 5. *Ushlaupands*, exilians. Jun. in Gloss. Ulphil. thinks this has some connection with *λαυφθαζει*, which Hesychius explains *σπευθει*, hastens.

VER. 2. *Flane*] Vide Note to Stanza VIII.

VER. 3. *Hecht*] Hoped. A. Sax. *hiht*, spes. G.

Hecht, he promised to himself, or vowed. So LL. Goth. cap. 4. 1. (ap. Ihre in *Heta*) Engin ma haita a huathki a hult epa hauga. Nemo vota nuncupabit, nec luco nec tumulo. Ulphila *gabaitan*. Vide Mark xiv. 11. Al. *heizan*. Gloss. Lipsii, *Giheitan*. Island. *heita*, unde *heit* votum. *Streinga heit*, voto se obligare.

S

VER.

He hit him on the wame a wap,
 It buft like ony bledder;
 But fwa his fortune was and hap,
 His doublet made o' lether
 Saift him that day.

XII.

VER. 4. *Wad*] Pawn. Goth. *wad*, pignus; A. S. *wed*, *wedde syllan*, pignus dare. Fenn. *weden*. We must observe here, for the illustration of this phrase, that *wad* properly signifies *cloth*; because, in the scarcity of cash of old, cloth was given as ready money, and received as such for other goods. Hence, when any pledge was given, it was generally *cloth*, *wad*; and from the frequency of this custom, *wad* came to signify a *pledge*. We still say, the *wadding* of a gun. By the common change of *f* and *w*, the Islanders pronounce *fat*, and *fot*. Alam. *pfand*; Goth. *pant*, *pans*; Lat. *pignus*. Hence the Goth. verb *wadsætta*, oppignorare, and the Scots law-term *wadsett*, and *to wadset*, to lay in pawn. In the middle Latin we find *vadium*, *guadium*, &c. Etrard in Græcismo, ap. Cange in *Vadium*.

“ Vado viam, vado quadrupedem, vadio, vadium do,

“ Pro conforte vador; sonat hoc quod sum fidejussor.”

Hence *vadimoniare*. Vide plura ap. Cange in *Vadium*, et in *Plegius*. Also called *gagium*, unde Fr. *gage*; and from hence the *gage*, offered by the challenger, and taken up by the person challenged, in surety that he was to fight the other.

VER. 5. *Wap*] A blunt or edgeless stroke, in opposition to one that pierces the skin. The elegant Editor of the Scots Poems, printed Edinburgh, 1770, explains *wapped*, suddenly struck down, that is, by a *blunt stroke*, as of a cudgel.

VER.

VRR. 6. *Buft*] Sounded; a dull sound, such as a bladder filled with wind makes, when struck. *Puff* of wind; flatus venti. Fr. *bouffée* de vent; Belg. *boffen*, to puff up the cheeks with wind. Hence *buffet*, a blow on the cheek. Dan. *puff*, plaga, ictus. *Puffe*, percutere malas inflatas. Hence, too, vain-glorious boasters are called by the Dutch *poffen* and *poechan*. Gr. Πορρυσσειν, vehementius spirare. Fr. *piasse*, pomp, vain glory.

VER. 8. *Doublet of lether*] Our ancestors wore very commonly clothes made of leather; and anciently the inhabitants of this island used no other garments. But even long after the use of woollens, those who lived much in the woods, and the yeomanry, were often clad in skins. Thus Guy of Gisbourn is dressed, Rel. of Anc. Poet. vol. 1. p. 83.

“ And he was clad in his capul hyde,

“ Top, and tayle, and mayne.”

We in this island had this custom from our German, and they from their Scythian ancestors, of whom Justin, l. 2. c. 2. “ Lanæ iis usus, ac vestium ignotus, quanquam continuis frigoribus urantur, pellibus tamen ferinis, aut murinis, utuntur.” Adde Isidor. lib. 19. cap. 23. and Cæsar of the Suevi, lib. 4. cap. 1. Cluver. Geogr. l. 1. c. 16. We find the Emperor Charlemagn clothed with a skin above his inner garments. Eginhart, Tit. Car. cap. 23. describing his dress, “ Vestitu patrio, hoc est Francico utebatur,—crura et pedes calceamentis constringebat, et ex pellibus Lutrinis, thorace confecta, humeros ac pectus hieme muniebat.” This garment was by the ancient Islanders called *felldr*, being made of sheep-skin with the wool on, and served them as a cover for their beds at night, as well as a cloke, or robe, through the day. Thus Ara Frode, Libell. de Island. cap 7. describing Thorgeir going to bed, “ Oc bræiddi felld fin a sic, et explicabat

XII.

The buff sae boist'roufly abaisht him,
 That he to th' erd dufht down;
 The ither man for deid there left him,
 An' fled out o' the town.

The

“stragulum suum super se.” It is still customary in Greenland, Iceland, Finland, and Lapland, to sleep on skins, and also in Norway. Vid. Buff. Lex. ad ara Frode in *Felldr.* Even the women of distinction wore their *feld* in the day time. So the Norwegian poet of Gudruna:

“Som det nu lakked till quelden

“Indkom Fru Guru med *felden*.”

“In the evening came in the Lady Gudruna clothed in her
 “*feld*.”

STANZA XII.

We give this Stanza from Gibson's edition. It is not in Ramfay's, though by the stile it appears to be genuine.

VER. 1. *Buff*] Vide Supra, Stanza 11. *Buff*, says Gibson, a blow or stroke.

Abaisht] Abased, astonished, says Gibson.

Perhaps it should be *abashed*; consternatus, stupefactus. Suid. Αβαζος, ησυχος, ηγερ εσρημενος τε βαζειν, ο εσι λεγειν; silens, cui ereptus est usus loquendi. Chaucer has *abarwed* for abashed. I was *abarwed* for merveile.

Jun.

The wives came forth, an' up thay reft him,
 An' fand lyfe in the lown;
 Then wi' three routs on's erse they reir'd him,
 An' cur'd him out o' foone,
 Frae hand that day.

XIII.

Jun. derives it from Sax. *beap*; de quo vide Lye, Sax. Dict. Confer Jun. in *Base*.

VER. 2. *Dusht*] Fell down suddenly. *Dusch*, contundere, allidere. Douglas, p. 225. 1.

“The sharp hedit schaft *duschit* with the dint.”

And p. 296. 34.

“The birnand towris down rollis with ane ruche,

“Quhil all the hevynnes dynlit with the *dusche*.”

VER. 5. *Wives*] Women. *Wif*, ap. Sax. et *twif*, ap. Cimbr. *fæminam*, vel *mulierem* significat. Gib.

Thus, Gen. iii. 2. xx. 5. *This wyf*; This woman. Adde Cædmon, 58. 9. Matth. ix. 20. *An wyf*, quædam mulier. Jo. iv. 9. *Samaritanisce wyf*, A Samaritan woman. Gen. v. 2. *Were and wif*, Man and woman, male and female. Vide plura ap. Lye, in *Wif*. Hence *wiman*, *wimman*, i. e. *wif—man*, Mulier, *fæmina*. Alam. *Uuib*, *Uuip*; Germ. *weif*. The learned Ihre mentions two derivations; first, a *weswa*, to weave; or else from *wif*, or *hwif*, calantica, a woman's head-dress, metaphorically, as the northern writers say, *Gyrdle oc linda*, *Girdel and belt*, for man and woman; and also *batt oc hætta*, pileus et vitta, in the same sense.

VER. 5. *Rest him*] Snatched. Sax. *reafian*, rapere. G.

Hence

Hence Douglas uses it for robbed, pulled, or forced away,
74. 12.

“The rayne and roik *rest* from us sicht of hevin.”

Teut. *rauben*, spoliare; *raffen*, corripere. Hence *bereave*, *be-rest*; and the Scots, *to reave*; and *reaver*, a *robber*, often used for a *pirate*. Hist. of Wallace, p. 342.

“Upon the sea yon *reaver* long has been.”

And p. 343.

“At ilka shot he gart a *reaver* die.”

Reif, rapine, robbery. G. Douglas, p. 354. 30.

“For na conquest, *reif*, stayt, nor pensoun.”

VER. 6. *Loun*] Rogue, rascal. Alludit. Eng. *clown*, Douglas, p. 239.

——“Quod I, *Loun*, thou leis.”

The old ballad of Gilderoy, Reliq. Anc. Poet. p. 324.

“And bauldly bare away the gear

“Of many a lawland *loun*.”

Lye Addit. to Junius deduces it from Cimbr. *luin*; *ignavus*, *piger*, *iners*.

VER. 7. *Routs*] Roarings, bellowings. Cimb. *at ryta*, vel *rauta*; *frendere*, vel *rugire belluarum more*. Angli Bor. *dicunt*, The ox *roaws*; et hinc ap. Scotos *route*, est idem as to make a great noise. Ut habet Douglas:

“The firmament gan rummil, rare, and *rout*.”

Hinc, oborto tumultu dicimus, What a *rout* is here? Item *orto strepitu*, What a *rout* you make? G. Dougl.

“The are begouth to rumbill and *rout*.”

Sax. *brutan*, to snort, to snore in sleeping. This is Mr Rudiman's etymon; but we imagine it comes more immediately
from

XIII.

A zape zung man that stude him neist,
 Lous'd aff a schot wi' yre;
 He ettlit the bern in at the brieft,
 The bolt flew owre the byre.

Ane

from the Goth. *hropian*, clamare. Ulphila, Matth. xxvii. 46.
Ufropida stibnai mikilai, clamavit voce magna. Luke xix. 40.
Hropjand, clamabunt. Island. *broop*, clamor; Alam. *ruafan*,
 clamare, vociferare. Is *roopy*, hoarse, derived from this?

VER. 8. *Frae hand*] Quickly, in a little time. Ang. out
 of hand. G.

STANZA XIII.

This is the 12th in Ramsay's edition, owing to the omission
 of the foregoing, which we give from the Bishop's edition;
 but this 13th Stanza is omitted by Gibson.

VER. 1. *Zaip*, or *Zape*] Ready, alert. We have already
 said why our old writers always use the *z* for the *y* English,
 when it begins the word, as *zeir*, *yeir*—*zour*, *your*, &c.
 Douglas, p. 409. v. 19.

“The biffy knapis and verlotis of his stabil,

“About thyme stude, full *zape* and serviabil.”

It may also mean vaunting, insulting. Chaucer thus uses it.
 R. R. 1927.

“And

“ And sayd to me in great *jape*,
 “ Yeld the, for thou may not escape.”

Island. *geip*, boasting. Chaucer, Lucre. v. 18.

——“ Tarquinius the yonge
 “ Gan far to *jape*, for he was light of tonge.”

Hence it came to signify jesting, light talking. Id. Fr. lib.
 2. 1167.

“ He gan his best *japes* forth to cast,

“ And made her so to laugh.” ——

Neist] Next. In Decalog. Angl. Sax. Ne wilna thu, thi-
 nes *nehstan* yrfeð med unriht ; Ne concupiscas bona proximi
 tui injuste. *Neh*, nigh ; *nehst*, nearest. Hence *neh-bur*,
 neighbour, from Ulphila's *neguha*, nigh. Mark ii. 4. *Neguha*
gwiman, To come near. Alem. *nah* ; Bel. *nae*, *naer*.
 Whence our Scots *naar*, near.

VER. 3. *Ettlit*] Designed, aimed, intended. Cimbr.
Atetla, designare, destinare.

“ The goddes *ettilit*, if werdes were not contrare.” G.

Ætla (says the learned Ihre) indicat varios mentis humanæ
 motus, ut dum destinatæ sibi proponit, judicat, sperat, &c.
 Island. id. Thorsten Wik, S. p. 10. *Dat ætla eg*. Id Spero,
 vel animo concipio. Lex. Scanica, p. 16. sect. 21. *Ætla wider*
frænda sin ; Consultare cum cognatis, vel amicis suis. Con-
 sonat Gr. εθελω, nec sensu longius distat, quum utrumq;
 desiderium voluntatis ad quidpiam tendens denotat.

Barn] The A. Sax. *bearn* ; Isl. *barn* ; a *bairan*, *beran*,
 parere. Gib.

It is originally derived from the Goth. *barns*. Vide Ul-
 phila, Luke i. 41. and ii. 12. We find it even used to signify
 a girl, Mark v. 39, 40. Hence *barnilo*, a little boy, an in-
 fant. Luke i. 46. *Jah thu barnilo*, And thou child. Alam.
barn,

barn, bern. Let us observe, by the way, that our old authors often use *bairn*, to denote young men, full-grown persons, as the English do *child*. So Pallas, addressing Æneas, ap. Douglas, p. 244. 33.

“Come furth, quhatever thou be, *berne* bald.”

And p. 439. 22.

——“And that awfull *berne*,

“*Beryng* schaftis fedderit.”——

Bern time, the whole number of a woman's children. Id. p. 443.

“Bare at ane birth——

“The nicht thare moder, that *barne time* miserabill.”

The ancient English writers apply *child* to knights. Thus the Child of Elle, Reliq. of Anc. Poetry, p. 107.

“And yonder lives the *Child* of Elle,

“A young and comely knight.”

Warburton, Not. on Shakespeare, observes, that in the times of chivalry, the noble *youth*, who were candidates for knight-hood, during the time of their probation, were called *Infans*, *Varlets*, *Damoyfels*, *Bacheliers*. From this comes the Scots word *chiel*, which is applied to a young man, full-grown.

VER. 4. *Bolt*] Arrow. Sagitta capitata, says Junius. Cymbr. *Boltt*. Belg. *bolt*, *bout*. Non abhudit βολις, jaculum; βολιδες, missilia; α βαλλω, jacio.

Byre] Cowhouse. Theotif. *Buer* est casa, tugurium. Item. *byre* est villa, siquidem *bær* est pagus, villa prædium. Gib.

In the old Gothic *byr*, pagus; a *bo*, habitare. Also *by*, pagus. Hesych. βυριο, οἰκημα, habitatio. Etym. Mag. ευβυριον pro ευοικον, and βυριοθεν, Hesych. pro οικοθεν. “Quumque aliæ olim urbes non fuerint, quam grandi-

T

“ores

Ane cryd, Fy! he had slain a priest,

A myle bezond a myre ;

Then bow and bag frae him he keist,

And fled as ferfs as fire

Frae flint that day.

XIV.

“ores villæ, hinc etiam urbes quantumvis amphiores, idem
“nominis habuere, et etiamnum inter Danos habent,”
says the learned Ihre. Hence *By fogde*, Præfectus civitatis.
By lag, Jus civitatis, who fornandes de reb. Get. translates
bellago, *byswen*, city-officer, or constable. *Byr*, an inhabitant ;
A. S. *bure* ; Germ. *bauer*.

VER. 5. *Slain a priest*] This was, in those days of ignorance, deemed the most horrid murder that could be committed, and in a manner irremissible, the person of a priest being held much more sacred than that of any layman. Hence, in the laws of the middle ages, we find the fine, or compensation for the murder of a priest, much higher than that of a layman, of whatever high rank he might be. They were estimated according to their several degrees ; and hence, in the laws of Kanute, p. 151. we find Tryhyndmon, Syxhyndmon, *i. e.* Homø ducentorum, trecentorum, sexcentorum solidorum ; every man's life, from the king to that of the cottager, having a fixed price set upon it. This was generally called *wiregild*, *wergild*, and *manwyrd*, the price of a man. By the laws of King Athelstan, the King's life is valued at 30,000 thrymsas ; an Archbishop's at one half of this sum. A common man's life is bought for 267 thrymsas ; but a bishop's at 8000 ; and one in simple priest's orders at 2000. In the additions to the Salic law, made by the Emperor Louis, anno 819, we find the

XIV.

Wi' forks and flails they lent grit flaps,
 And flang togidder like fryggs;
 Wi' bougars of barns thay best blew kapps,
 Quhyle thay of berns maid briggs.

The

the compensation for a priest always triple to that of a layman ;
 and if the offender had not wherewith to pay, he was sold for
 a slave.

VER. 7. *Bag*] The quiver of arrows, which was often
 made of the skin of a beast.

Kiest] Cast.

S T A N Z A XIV.

VER. 1. *Flaps*] Douglas writes it *flappis*, strokes given
 with a blunt weapon, such as a flail. Hence Belg. *flabbe*,
 colaphus, a sono, says Ruddiman. *Flap*, says Jun. extremi-
 tas cujusq; rei mollis ac pendula, quæq; ad levem motum sta-
 tim concutitur. Ita *throat-flap*, Anglis est epiglottis. *Flye-*
flap, muscarium. Teuton. *flabbe*, libens, præfixo D. Hence,
 too, Suio-Goth. *flab*, os, labium, de quo vid. Ihre, Lex. in
Flabb, who, with his usual accuracy, observes the connection
 betwixt the Greek and Scythian languages ; risum nempe, qui
 patulo ore, et diductis labiis fit, perinde in illa (Lingua
 Græca) πλαγυν γελωλα dici, ac a nobis *flatt loje*. We

T 2

say

say also, a *broad* laugh, a *broad* stare. Perhaps *flatter* may be also derived fro *flat*, de quo vide Jun. in *Flatter*.

VER. 2. *Fryggs*] Perhaps this is the same as *freik*, ap. Douglas, a foolish impertinent fellow. Teuton. *frech*, protervus, procax. Petulans, says Mr Ruddiman; unde Angl. *freik*, whim or caprice. In the Jus Aulicum of King Magnus, anno 1319. sect. 9. we find some public game or meeting, called *frimark*, prohibited on account of the mischiefs and wrongs they did to each on these occasions. Framledis forbjudher minne herre nokor frimark, &c. ulterius prohibita esse vult dominus meus omnia ludicra, *frimark* dicta, sine equo peragantur, sine alias. Confer Ihre in *Frimark*. These sports were also called *seylemarked*, de quo id. ibid. Vide Jus Aulicum, Dan. anno 1590. sect. 25.

Friggs] Forſan eagerly, libenter, a Cimb. *frigd*, libido. Gibſ. vide infra, Stanza 21. v. 4. Note.

VER. 3. *Bougars*] Rafters; probably from A. S. *bugan fletere*, unde *boh*, boga, a bough or branch.

VER. 4. *Beſt*] Beat. Thus the word is uſed by G. Douglas.

Blew kapps] Alluding to the blue caps or bonnets our commonalty uſually wear on their heads.

VER. 4. *Briggs*] Bridges. The elegant etymologiſt Ihre obſerves, that the original word is *bro*, ſignifying *ſtratum aliquod*—Nunc obſervare lubet (adds he) ſeptentrionem noſtrum ſolum eſſe, qui hoc primitivum retinuerit, dum cæteri dialecti omnes diminutivum ejus adoptarunt. Such is *brigga*, from *bro*; *bygga*, from *bo*; *fugga*, from *ſo*, &c. Hence, too, the Suio-Goth. *broſſol*, tabulatum pontis; *brokiſta*, fulcimentum pontis; *bookar*, idem; *brygga*, a bridge; A. S. *brigg*, *brycge*; Germ. *brucke*. Obſerve here, that, as in many other words, the Scots have kept more cloſely to the orthography and pronunciation

The reird raife rudely with the rapps,
 Quhen rungs war laid on riggs;
 The wyfis came forth wi' crys and clapps;
 Lo! quhair my lyking liggs!
 Quoth thay, that day.

XV.

nunciation of the mother language, than most of the other northern dialects.

VER. 5. *Reird*] Or *Rerde*, for thus it should be wrote; not as in Gibson's edition *reir*. *Reirde* is properly clamour, noise, and shouting. Douglas, p. 300. 30.

"Bot the Trojanis rasit ane skry in the are,

"With *rerde* and clamour."——

And p. 37. 12.

"Syne the *reird* followed of the zounkeris of Troy."

Ruddiman derives it from Sax. *reod*, lingua, sermo, as the primary idea seems to have been that of *shouting*. Hence, too, *rede*, council, advice. Teut. *raad*, concilium; *raden* *suadere*; Angl. *aread*, to pronounce.

Rapps] Stroak; also the sound made by a stroak. Dougl. 301. 50.

"On bois helmes and scheildis the werely schot,

"Maid *rap* for *rap*."——

And 143. 12.

"Als fast as rane schoure *rappis* on the thak."

Alludit *παρρησία*, percutio, says Rudd. who derives this from *hreppan*,

breppan, tangere. But the truer etymon seems to be from Goth. *hropjan* clamare, from the *sound* made by the stroke. In Suio-Goth. *rapp*, ictus; *gifwa en ett rapp*, to give one a blow; *rappa*, the verb, to draw or pull violently. Ulphila, Mark ii. 23. *Raupjan absa*, spicas vellere.

VER. 6. *Rung*] A rough pole; Island. *runne*, saltus sylvæ.

Rigg] And *riggin*, the back bone. Goth. *rygg*; Ant. *rigg*, dorsum; Island. *briggur*; Goth. *rigben*, spina dorfi. Notat etiam *dorsum* vel *jugum montis*; Gr. *ῥαχίς ὄρεος*, the ridge of a hill. In Scot. the *riggin* of a house; Goth. *rygg-knota*, spondilus, vertebræ; literally the *knots* of the back bone. Vide Ihre, Lex. in *rygg*.

VER. 8. *Likyng*] My beloved. Theotif. *likon*, placere; Sax. *lican*, *licigian*, *gelecan*, from Theot. *guodlichan*, *lik*, properly *corpus animatum*. Ulphila, Mark x. ver. 8. *Tha-naseiths ni vind tua, ak leuk ain*, They are no longer two, but one flesh, or one *body*. Hence *metaph*, for a lovely girl, Hawamaal Stroph. 84.

“ Annad thotte mier ecke værna

“ Enn vid thad *lik* liffa.”

“ Nil ego pulchrius cogitare potui,

“ Quam illo corpore (puella) potiri.”

Hence Douglas uses *likandlie*, for pleasantly, contentedly, p. 253. 14.

“ Sae *likandlie* in peace and libertie,

“ At eis his commoun pepil governit he.”

Liggis] Lies on the ground. Ulphila *ligan*, to lie. Luke ii. 16. *Bigetan thata barn ligando in uzetin*, They found the babe lying in a manger. Isl. *liggia*; Al. *ligen*; Bel. *liggen*; Suio-

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Thay girnit and lute gird wi' granes,

Ilk gossip oder grieved,

Sum strak wi' stings, fum gaddert stains,

Sum fled and ill mischevet.

The

Suio-Goth. calls *immoveable goods*, as lands, houses, &c. *lig-fa*; and *moveable*, *gangande fa*. In Scot. the immoveable wood of a mill is called the *lying graith*, in opposition to the *moving* part, which we call *ganging graith*. Douglas, p. 462. 16.

———“ They laid this Pallas zing

“ Ligging thereon.”——

S T A N Z A XV.

VER. 1. *Girned*] Dentibus frendebant ut solent homines dolore iraque perciti. A. S. *gnirne*, indignatio, mœstitia. Cædmon 52. 19. Mid *gnirne*, cum quærimonia, indignatur. It is written also *gnorne*, mœstus, dejectus, quærulus. Confer Lye, Gloss. Sax. in voce. The Saxon plainly flows from Goth. *knorra*, murmurare; Sax. *gnarren*, quod proprie (says the elegant Ihre in Lex.) de canibus hirrientibus usurpatur. Isl. *knurra*, to murmur. Olafs Sag. cap. 96. *Buender knurdu illa*; rustici murmurabant vehementer. *Knurla* and *kulla* denotes the murmur of the turtle dove. Vide Esdr.

38. 14. Secundum hoc (says Ihre) *knorra* proprie erit, malis suis ingemiscere.

Gibson for *girned* reads *glowred*, which he rightly observes comes from Cimbr. *Att glora*, lippe prospectare; but we know not his authority here for this alteration. Adde Lye, in *Girnan*.

Lute gird] Gave hard strokes. Douglas uses *gird*, the verb, to signify *strike through*. *Throw gird*, did thrust through. Sax. *gird*, virga. Vid. Exod. iv. ver. 2. Matth. x. ver 10. Leg. Inæ. 67. Virgata terræ, *hoops* being made of rolls, before they were formed of iron. Hence Scots *gird*, fig. a hoop; and from it comes *girdle*. *Gird* to deceive or *beguile*, to go about one, to take them in. In this sense, Douglas, p. 219. 22.

“Was it not evin by ane *fenzet gird* ;”

i. e. false story, or trick. Alludit gyros, gyrare, γυρος γυρω, says Ruddiman.

Granes] Groans. Douglas, *granyt*, groaned. The reader will observe in this verse the propensity of our old Scots poets to alliteration, a sort of ornament they seem fond of adopting as often as possible, and which was much in request with our Scandinavian ancestors, as we learn from Wormius de Litterat. Runica, and the poems of the ancient Skalds still remaining.

VER. 2. *Gossip*] Properly *godfather*, pater lustricus; Sax. *godfibbe*, cognatus ex parte dei. Vide Jun. in *Gossip*. “And the child was called *Godbearn*,” Godson. Chaucer, p. 209. 6. “And certes parentele is in two manners, either ghostlie or fleshlie; ghostly, as for to dele with his *godfib*.” From the drinking on those occasions, the *matres lustricæ*, or godmothers, were called, in no very good acceptation,

Gossips ;

Gossips; and *to go a gossiping*, denoted a drinking match. And in this sense our poet here uses it of those drunken clowns.

VER. 3. *Stings*] Poles, staves. Cimbr. *staung*; Plur. *steingur*, hasta, contus, baculus. Angl. Bor. *Stangs*. Gib.

Hence *nid stang*, the spear or pole of infamy, erected against those who were called *nidingr*, infamous. In what this infamy consisted, (*nid*, signifying *infamy* or *reproach*) see in Thre, Lex. voce *Niding*; and Jus Sueon. Vetust. p. 346. which passage Dr Robertson has translated, History of Charles V. vol. I. chap. 5. p. 291. of the various ceremonies used in setting up the spear or *stang* of infamy. Vide Bartolin. Apt. Dan. p. 97. seqq. Steph. in Sax. p. 116. Egill Skallagrim, the famous bard, deeming himself highly injured by King Eric Bloddox of Norway, who had proscribed him, resolved, before he left his dominions, to set up the *nidstang*, or spear of infamy, against him. Having surprised one of his villas by night, and killed one of Eric's sons, and several of his friends, with his own hand, just before he set sail for Iceland, "Conscensa rupe quæ continentem spectabat, "gerens hastile corylinum," (says Torfæus, Histor. Nor. vol. II. p. 177.) "caput ei equinum affixit, formulam hujusmodi præfatus; Hic ego hastam infamiæ (*nidstang*) adversus regem Eiricum et reginam Gunhildam statuo. Tunc capite equino in continentem converso, Converto, inquit, has diras, in Genios qui hanc terram incolunt, ita ut omnes incertis sedibus vagentur, nec quisquam eorum receptaculi compos fiat, donec regem Eiricum et Gunhildam tota hac terra ejecerint, et impressa fissuræ rupis hasta, litteris Runicis hanc formulam incidit." The learned reader will at once see the analogy of this ancient Scandinavian curse, and that of the Romans, devoting others to the infernal gods.

We have transcribed this curious passage for two reasons. *First*, It serves to explain a term in one of our English historians, which our critics can make nothing of, though quite intelligible to those who know the meaning of the word *nidingr*. Matthew Paris, in his History of William Rufus, p. 12. 34. “Rex ira inflammatus, stipendarios milites suos
“Anglos congregat, et absq; mora, ut ad obsidionem veniant,
“jubet; nisi velint sub *nithing* nomine, quod latinè, *nequam*
“sonat, recenferi. Angli, qui nihil contumeliosius et vilius
“æstimant, quam hujusmodi ignominioso vocabulo notari,”
&c. It is entertaining enough to see Watts, the learned editor of this Monkish History, gravely deducing this word from *nidth*, night. Nor has Spelman succeeded better (Gloss. in *Niderling*) deriving it from *nid*, a nest, and *ling*, a chicken. “Ac si ignavi isti homines (says he) qui in exercitum proficisci nolunt, pullorum instar essent, qui de nido non audent prodire.” Would it not have been better for the learned Knight to own, that he did not understand the phrase? We hence, too, explain the phrase *unnithing*, in the Annals of Waverly, anno 1088. “Rex Will. Junior misit per totam Angliam, et mandavit ut qui cunq; foret *unnithing*—
“veniret ad eum.” *Un*, privative, and *niding*, infamous; i. e. whoever was brave, and willing to fight.

The *second* motive for quoting particularly the passage of Torfæus above, was to explain a custom still prevalent among the country people of Scotland, who oblige any man, who is so unmanly as to beat his wife, to ride astride on a long pole, borne by two men, through the village, as a mark of the highest infamy. This they call *riding the stang*; and the person who has been thus treated seldom recovers his honour in the opinion of his neighbours. When they cannot lay hold of the culprit himself, they put some young fellow on the
stang,

stang, or pole, who proclaims that it is not on his own account that he is thus treated, but on that of another person, whom he names.

We may observe here how common and familiar the Gothic was to the English, even in the eleventh century. Eric Blod-dox being driven out of Norway, came with his Queen and Court to seek for protection from Athelstan, who gave him Northumberland, anno 935. He lived much at York; and he and his people conversed familiarly with the English of that age, without needing an interpreter, as did his cotemporary Eigil Skallagrim, the bard, when in the service of King Athelstan. A century and an half before this period, we find the great Alfred entering familiarly into the Danish camp, and diverting them in the feigned character of a bard, without their suspecting him to be a foreigner, which could not have happened, had his language differed from their own.

VER. 3. *Stanes*] Stones, Goth. *stains*; Sax. *stan*, lapis; Angl. Bor. *stean*, G.

The Islandic Spelling is *stain*. Thus, in all the Runic inscriptions, *N. ristia stain*, N. erected this stone, viz. to the memory of some deceased person. Sometimes they write it *stein*. Worm. Monum. p. 245. *Safi fati Runir Stein*. Safi Runicum lapidem posuit.

VER. 4. *Mischevet*] The verb from *mischief*. The Gothic particle *miss*, always implies defect, error, or something bad; as mistrust, mislead, miscall, misapply, &c. So the French *mesiant*, *mecontent*, *mecompter*, and the like. The Latins used *malè* in the same manner; *malèfidus*, *malèvalidus*, *effeminatus*. The Barb. Lat. *Misfacere*, *malè agere*, *peccare*. Confer Jun. in Gloss. Ulphil. p. 256. Isl. *missater*, people who differ, among whom concord is wanting. *Misfoidsel*,

The menstral wan within twa wains,

That day fu' weil he prievit;

For he came hame wi' unbirs'd bains,

Quhair fechtars war mischieved,

For evir that day.

XVI.

an abortion. Vide Ihre, Lex. in *Miss. Mistryrma*, malè et ignominiosè tractare. Bibl. Isl. Judg. xix. ver. 26. *Og peir kiendu hennar, og mistyrmau henne alla pa nott.* They knew her, and abused her all the night.

VER. 5. *Wan*] Got within, or betwixt two waggons. So Douglas uses the phrase, *Wan before*, He got before. Sax. *wendan*, to go; *wendan bidar ac thider*, to wander hither and thither. Vide Lye, in *Wendon*.

Wains] Contracted from *waggon*, as from the Sax. *wægen* is formed *wæn* and *weign*. Alam. *wagan*; Island. *vagn*; alludit ὄχημα, ὄχημα, vehiculum.

VER. 6. *Prievit*] Proved, found. Island. *profa*, to examine or try. Hence Sax. *profian*; id. *prof*, an experiment. Hence Germ. *prufen*; Fr. *preuve*, *eprouver*; Ang. *proof*. Kon. Styr. p. 14. *Prowa med fullom skælom*, Prove by evident reasons. *Profshen*, a touchstone.

The pronunciation here belongs to the Scots; nor is it in use in any of the sister dialects. Thus Douglas, Prol. to Book 10. p. 309.

“Thocht God be his awin creature to *prieve*.”

To prieve such a dish, *i. e.* to taste it.

VER.

XVI.

Heich Hutcheon wi' a hissil ryfs,
 To redd can throw them rummil;
 He muddilt them down lyk ony myce,
 He was nae baity bummyl.

Thocht

VER. 7. *Unbirs'd*] Unbruised bones. *Birr*, force, violence; also the noise an arrow makes in its flight. Douglas uses thus the word *birrand*. Island. *bir*, ventus secundus; *mier biriar*, oportet me. Hence Sax. *me byriad*, vel *gebyriad*; all which include the idea of force and strength: And this is surely a more natural etymology than that from *vir*, or *vires*, which the reader will find in Ruddiman's Glossary. Confer Voss. Etymol. in *Brisa*. Cimbr. *brisim*, a bruise. Hesych. *βριζει*, *πιεζει*, stringendo premit.

VER. 8. *Fechtars*] Here is another instance of the old pronunciation retained by the Scots. Alam. *fehtan*, *vehtan*, to fight; and the Sax. *feohtan*.

S T A N Z A XVI.

VER. 1. *Ryfs*] Bough, twig, or stake. A. Cimbr. *Hriis*, quod virgam ramum, vel virgultum, sonat. *Vil eg tyfta hann med mannanna hraife*; Castigabo eum cum virga virorum. Bibl. Isl. 2 Sam. vii. 14. Hinc *hreifar* apud Island. loco virgultis obsita; et *hreys*, virgultis confita domus, casula. Danis quoq;

quoq; *Hriis foftr*, est strues e ramis arborum congesta, et a *rice dyke*. Apud Anglos Sept. est sepes ex cæsis ramis et virgis texta. Gib.

A. S. *hriis*, vimen, frondes; Al. *ris*; Germ. *reis*; Hib. *ras*; Fen. *rifu*. Alludit $\rho\iota\downarrow$ vimen, says the learned Ihre, in *Ris*. Ulphila uses *raus*, to signify a reed, which he and Wachter derive from *rifa*, surgere, in the same manner as the Latin *furculus*. Suio-Goth. *rifa*, virgis cædere; *rifbad*, verbera.

VER. 2. *Redd*] We cannot guess the Bishop's meaning in his note on this word *red*; Sax. *to rath*, confestim, presently, *To red*, in Scots, fig. to loose, to unravel, or unfold. So Douglas, 127. 43.

“ This being said, commandis he every fere,

“ Do *red* thair takillis, and stand hard by there gare.”

Confer p. 339. 44. where *rede* fig. to make way. So we say, *To red the way*; to clear the way. *To rede* marches, settle boundaries betwixt contending parties; figuratively (as Rudd. observes) to make peace. *To redd* a fray; to interpose betwixt two combatants; and often those who do get *the redding straik*, get a blow from one or other. Sax. *breddan*, liberare; *briddan*, repellere. Hence Engl. *To rid* one's hand of a thing. *Riddance*, *raed*, expeditus; *reyden*, parare. Hence E. *ready*. Suio-Goth. *reda*, numerare, synonymous with *rækna*: Whence *reckon*, *reckoning*. Hence our *ready money*; and the Goth. *reda penningar*, id. But the Scots *redd*, as here used, comes immediately from *reda*, explicare, expedire, ordinare. *Reda ut sit heir*, to comb out, or, as we say, to *redd* out the hair. Isl. *greida*. Snorro, vol. I. p. 99. *Tha let Haraldur greida har sit*; Tum Haraldus comam suam explicandum curavit; which, in consequence of a vow, he had worn uncombed, till he should become master of all Norway; Snorro, ubi sup. Vide omnino Ihre

Thre, in *Reda*. We say also, to *rid* one out of the world, *i. e.* to kill him. So Knytling. Saga, p. 212. *Han red swarba Plog*, He killed Plog the black. Snorro, voll. II. p. 245. *Ratha af lifi*, to red one out of life. And hence *rad*, slaughter.

VER. 2. *Rummyl*] Gibson explains it of *thundering*; but this is a mistake, though he quotes that of Virgil, *In-tonuere poli*, translated by Douglas:

“The firmament gan *rummyl*.”

Properly it sig. to *rumble, grumble, roar, or bellow*. Douglas, p. 151. v. 7.

“Hillis and valis trimblit of thundir *rummyl*.”
p. 200. v. 26.

“And landbirft *rumbländ* rudely with sic bere,

“Sae loud nevir *rummyft* wyld lioun nor bere.”

Suio-Goth. *ramla*, from the Island. *rymber*, murmur. *Rym*, verb, *raucam voce edo*.

VER. 3. *Muddilt*] Or *muddeled*, *i. e.* threw them down, says Gibson. Island. *mill*, in *minutas particulas divido*. Præterit. *mulde*, unde a *mill*, and to *mull*. Vide Hickes. Dictionar. Island. in *Mill*.

VER. 4. *Baity bummil*] Effeminate fellow. Gib.

It should be wrote *Batie*, that being a name our country people, in some parts of Scotland, give to their dogs. The word *bummil* we remember not to have met with in any old writer. *Bulgia*, Goth. sig. *intumescere*; *bula*, tumor; *bul-na*, *intumescere*. If these have any affinity with this word, the meaning may be, that he was no vain boaster—that he was not a *baty*, or dog, that would snarl, but durst not bite.

VER.

Thocht he was wight, he was na' wyfs,

With sic jangleurs to jummil;

For frae his thoume they dang a sklyfs,

Quhyle he cried, Barlafummil!

I'm flain this day.

XVII.

VER. 5. *Wight*] We imagine the learned Bishop has mistaken the sense of this word, explaining *weighty*, strong, ponderous, from Ist. *wist*, libra, pondus. We rather deduce *wight* from Goth. *wig*, pugna, certamen. Unde Sax. *vig*, *vige*: hinc *vigian*, pugnare; *vigend*, bellator; Al. *wigand*, id. We find *vigan*, pugnare, employed by Ulphila, Luke iv. 31. Island. *wig*, pugna; Celt. *gwyach*, vir strenuus, bellator. The elegant and accurate etymologist Ihre, justly thinks he has here found the root of the old Latin *vicis*, as used for *pugna*; and that it was used in this sense, we have the testimony of Servius, in his Notes to these words of Virgil, *Æneid*, 2. 433. *Nec ullas vitavisse vices Danaum*. Hence, too, *pervicax*, quod *contentiosum* proprie notat. Isidorus tells us, that the old Latins said *vicam*, for *victoriam*. The Goddess of Victory was called *Vica Pota*. Suio-Goth. *wega*, certare, cedere; *enwig*, certamen singulare.

VER. 6. *Jangleurs*] Gibson reads *jutors*, (we know not on what authority) which he explains from Cimbr. *Jodur*, Titan, gigas, Cyclops. To *jangle*, is to quarrel, gannire, blaterare, altercari, a Teut. *jancken*.

Jummil] Juggle. G.

Jummil] Collidere, infundere, in se mutuo irruere; forte a *jump*, insilire, says Skinner. Chaucer writes *jombre*; Germ. *jumpen*,

jumpen, micare, exilire. Sicambris, *gumpig*, lascivus, sportful or playful.

Sklyce] Oftimes written *slyce*, from Island. *slita*, dirumpere, lacerare. Hence Sax. *slitan*, and Alaman. *slizzen*; idem. Otfrid, lib. 4. cap. 19. 29. of Caiaphas, *Sleizer sin ginnati*, He rent his clothes. Tatian, cap. 56. 7. *gisliz*, ruptura. Sax. *flyten* under, to slit and slice. Ulphila uses *gasleithjan*, perdere, Mark viii. 36. *Gasleitheith sik saivalai seinai*, perdit animam suam. Plura vide ap. illustriss. Ihre in *Slita*. Island. *slyfs*, damnum, infortunium.

VER. 8. *Barlafummi*] Vox concertantium, nam in singulari certamine apud Scotos, agonista, ictu gravi læsus, portinus exclamat, *barlafummel*. Vox videtur deduci ex *bardla*, ictus, verber, et *fimbul*, grande, vehemens quid. G.

The original signification of this word is to be found in the Suio-Goth. *famla*, which the learned Ihre interprets, Manibus ultro, citroq; pertentare, ut solent qui in tenebris obambulant. The Islanders say *falma*, which is certainly the original word, as Alaman. *folmo*, fig. the palm of the hand; and thus, in the passage of Esaias (quoted by Ihre in *Famla*) *Huner wak himila sinero folmo*, Quis ponderavit cœlos palmo suo. Hence, too, the Lat. *palmus*; Ang. *palm* of the hand. Goth. *fumla*, manibus contrectare, attrectare; Fr. *patiner*, improbe contrectare; Belg. *fommelen*. To *fumble* (says Jun. in Gloss. Angl.) proprie dicitur de iis, qui rem aliquam inscitè, infabrè tractant, quod Suecis est *fumla*. Douglas seems to use *fumbler* to signify a parasite, p. 482. 34.

“ I am na caik *fumler*, full weil ye knaw.”

Ruddiman here ingeniously imagines *caik fumler* means a *cake-turner*, a fellow that will do any mean thing to get a bellyful; or an avaricious person, who *whumbles*, i. e. turns and hides his cake, lest others should share with him. But

XVII.

Quhen that he saw his blude fae reid,
 To fle nicht nae man let him;
 He weind it had been for auld feid,
 He thocht ane cry'd, Haif at him.

[He

the first is certainly the best interpretation. The other word *barla* is plainly derived from *parley*, a stop or cessation in order to speak. It was held ungenerous to refuse this of old, when demanded by one combatant of another. Hence we use the word *parley*, and to *beat a parley*, *i. e.* to make a short truce, in order to propose terms of accommodation; and this phrase is often used even by boys in their games. Or may we not suppose *barla* to be derived from, and a corruption of Suio-Goth. *barma*, misereri? Chron. Ryth. p. 165.

“Gud *barme* then omilde hempd

“Deus misereatur immitis vindictæ.”

Ulphila has *arman*. Mark x. 48. *Armai mik*, Miserere mei. And this from *barm*, sinus, *ibid.* Luke xvi. 22. quod quæ nobis indeliciis sunt, in sinu sæpe foveantur, says the elegant Ihre (in *Barm*.) Hence Lat. *insinuare*, and our *insinuate*. Hence we may explain that unintelligible passage in Augustin, Epist. 178. Si licet, dicere non solum Barbaris lingua sua, sed etiam Romanis, *si hora armen*, quod interpretatur, Domine miserere, &c. Lege, *Si Frauja* (or *Froja*) *armai*, Domine miserere; *Frauja* signifying *Lord* in the Gothic. Vide Ulphila, Matth. xxvii. 63.

STANZA

S T A N Z A XVII.

VER. 2. *Let him*] Hinder or prevent. Sax. *lettan*, *gelettan*; orig. from Goth. *latjan*, tardare, morari. Hinc Island. *latur*; Al. *laz*; Dan. *lat*; and Angl. *late*. Alludit (says Jun.) *λανθωμαι*, Dor. *λανθωμαι*, oblitus sum. This proves Junius's fondness for Greek derivations, where the originals are to be sought and found at home.

VER. 3. *Weind*] Thought or imagined. Gibson here reads *traw'd*, which he rightly derives from the Sax. *truwian*, credere. *Ween* comes also from the same fountain; *wenan*, existimare; Al. *wanen*. The root of all these is found in Ulphila's *wennyman*, or *wenjan*, or *garwenjan*, putare. Luke iii. 15. *Atwenjandein than alai managein*, existimante omni populo. Adde Luke vii. 43. Confer. Jun. in Gloss. Ulphil. *wenjan*. It is also used for *expectation*, because this depends on *opinion*; *Thu is sa quimanda, thau antharanu wenjaima?* Art thou he that should come, or look we for another? Luke vii. 19. Douglas, 222. 19.

“It stands not so as thou *wenys*.”

—i. e. thinkest. He uses *wenys* elsewhere for *tokens* and *signs*, as marks to point out the way, and determine our course. P. 100. 6.

“I know and felis the *wenys* and the way.”

VER. 3. *Feid*] Enmity. Cimbr. *faide*; Sax. *fahth*; Lat. Barb. *faida*, *feida*, inimicitiae; Angl. *feud*. G.

Fec, Sax. inimicus; Island. *faad*. Hence *foe*, and *feud*, enmity. Leg. Athelstan, 20. *Sij he sa wid done Cyng*, Sit inimicus regis. In the Saxon laws, *fah* properly signifies that capital enmity that subsisted on account of murder com-

He gart his feit defend his heid,
 The far fairer it set him;
 Quhyle he was past out of all pleid,
 They fould bene swift that gat him,
 Throw speid that day.

XVIII.

mitted. Vide Jun. in Gloss, et Leg. Eccles. Canuti, 5.
 Spelman observes the same in voce *Faida*. This savage custom of obliging the male relation to revenge the slaughter of his friend, is as ancient as any thing we know of the usages of our Germanic ancestors. "Suscipere tam inimicitias (says Tacit. de Mor. Germ.) seu patris, seu propinqui, quam amicitias, necesse est." Observe, it was not left to their choice, but under the most severe penalties they were *obliged* to prosecute this vengeance, by every mean in their power. The excess of this barbarity at last brought on a cure, though the lapse of many ages was necessary to soften the fierce manners of our ancestors. We find many laws among the Salic, Langobard, and Francic statutes, calculated to check this custom; and King Edmund in England, about an. 944, complaining in one of his laws much of this evil, and suggesting several remedies for it, and ordering compensations to be made by the aggressor. However, we find it still prevailing even in the Norman times; but how this inhumanity gradually lost ground, and by degrees was annihilated, would lead us into a historical deduction, too extensive for these notes, but we may perhaps give it in another work. Confer. Cange in *Faida*.

Our

XVIII.

The town soutar in grief was bowdin,
 His wyfe hang at his waist;
 His body was in blude a' browdin,
 He grain'd lyk ony ghaist.

Hir

Our poet here mentions *auld fied*; for those feuds of old standing, being sharpened by their progress from generation to generation, were, of all others, the most deadly.

VER. 7. *Pleid*] Gibson has totally mistaken the meaning of this word, explaining it by *reach*; getting beyond their reach. *Pleid* signifies here the *quarrel, broil, or contention*. Thus Douglas, p. 111. v. 34.

——“ Bot gif the fatis but *pleid*,

“ At my pleasure suffered me life to leid:”

Adde p. 454. 42. where it signifies opposition, controversy. In Suio-Goth. *pleet*, ictus lævis; Sax. *plæt*, *handplætas*, ictus in vola. *Plætan*, ferire, unde Fr. *playe*; and the Bremen *pliete*, vulnus. Island. *plaaga*, cruciatus. Alludit *πληττω*.

S T A N Z A XVIII.

VER. 1. *Soutar*] Shoemaker. G.

The word *shoe*, now in use, is softened from the ancient Gothic *sko*, which is properly *tegmen*, (says the learned Ihre)
 id

id quod rem quamlibet tuetur—speciatim usurpatur pro eo quod extremitates munit, et specialissimè de indumento pedum. Leg. Dal. p. 15. *Skærper sko a foti*, si calceus pedem urit, i. e. If the necessity be very pressing. Ulphil. *skote*, shoes; Mark i. 7. Sax. *sco*, *schob*; Island. *sko*; Aleman. *scu*. May it not come from *skyā*, tegere? unde *sky*.

———“quod tegit omnia, cælum.”

As the Latin *nubes*, a *nubendo*, i. e. *tegendo*. Isl. *skyla*, to cover; *skyfwe*, tegmen. Whence the Scots *scoug*, a shade or cover; *under the scough of a tree*. Be this as it may, we find the Gothic *skaud*, a shoe, and *skauda raip*, shoes ropes; or, as we better pronounce, *raips*, i. e. shoe latchet. *Skohe* is *skaudaraip* and *bindan*, calceamentorum ejus corrigia solvere, Mark i. ver. 7. Alludit *σκυλος*, *corium*, says Junius; as if our Scythian ancestors had no name for a thong of leather, till they got it from Greece. If there is really any connection, the latter certainly comes from the former. *Skotwange*, the thongs or *whangs* of the shoes. *Gloves* are called in German *handschuk*; and, in some parts of Denmark, *boots* are called *knæsko*. Thre observes, that Harpocraton has the word *σκυδινος*, which he explains *εἰδος τῆς ὑποδνμαλός*, genus calceamenti.

We find here the origin of the title, *Skofwen*, an officer in the courts of the ancient Scandinavian monarchs. He was a kind of Lord or Gentleman of the Bedchamber, whose duty it was to give the King his shoes; but being always near his person, he was generally a rich and powerful courtier.

Thus, in Trygw. Saga, p. 2. p. 316. the rich Kali is called *Skofvein Einars*, though he was a man of great power, and a near relation of Einars.

Bowdin] So we think it should be read, and not as Gibson has it, *bowen*, which he explains as if it had been *boun*,

or

or *bown*, prepared to go, from the Islandic *bwen*, contr. *bun*, paratus.

Bowdin signifies *filled, swelled*, from Goth. *bulgia*, intumescere. Kon. Styr. p. 212. *Ta wardir han giarnt trutin och bulgin*, Tum fere inflatur et intumescit. *Bulgot*, flaccidum. Alludit Gr. *βολοι*, which the Glossographers explain by *ουμαλα*, tumores. *Bulna*, intumescere; *bula*, a tumor or swelling raised by a stroke. A number of words are hence derived, which include the idea of *swelling*; as *bolde*, ulcer, our word *bolster*; *bolja*, a wave. *Bulla*, a sort of round bread used in Sweden; whence the French *boulangier*, and our *bowl*, *bullet*. The Latin *bullæ*, hung about children's necks, is also from it. Vide Juvenal Sat. 5. 164. Goth. *bulle*, poculum. Histor. Alex. M. ap. Litteratiff. Ihre in *Bulle*.

“Nappa och swa alla *bullæ*.”

Cyathos et omnia pocula.

Bullra, tumultuari, strepitum edere. Hence, too, *bolt*, a nail or pin, with a *large round head*. Ihre informs us, that the large wooden or iron cylinder, or roller, used for breaking the clods, is, in many places of Sweden, called *bult*.

VER. 3. *Browdin*] Browden, swelled, or embroidered. Gib.

We find *browdin* in Douglas, which Rudd. explains *forward, bent*; and also *brudy*, abounding with; from *brood*, broody. Perhaps it may come from the Scots *bruche*, signifying a gold chain, or bracelet, as if his body, streaked with his own blood, had appeared as if adorned with gold chains. Douglas, 146. 2.

“The *bruche* of gold or chene loupit in ringis,

“About thare hals down to the breist hingis.”

Vide ibid. 215. 25. Chaucer writes it *broche* or *brooch*; or perhaps

Hir glitterand hair, that was fae gowden,

Sae hard in lufe him laist,

That for her sake he was nae zowden,

Seven myle that he was chaist,

And mair that day.

XIX.

perhaps from Sax. *brædan*, affare, De quo Lye, in Lex. Saxon.

VER. 4. *Grain'd*] Groaned. Douglas writes it *granyt*; Sax. *granān*; Cimbr. *grawn*, gemitus columbarum; Hibern. *gearan*, gemitus, querela. Alludit (says Jun.) γρῶνες, explained by Hesych. τες ακου[σ]ας, και τες μη λαλ[ου]σας, audientes, sed non loquentes.

Ghaist] Sprite. Sax. *gast*, spirit. G.

Douglas writes it *gaist*, *gaists*, which is nearer the Saxon orthography. Alam. *geist*. Hence Engl. *gastly*, αγαστος, εἶδος αγαστον, ap. Homer, which Eustathius explains ἐκ-πανικτικον, species terribilis. Hence probably Scots *goustly*, used by Douglas, waste, desolate, and lonely places, because *ghosts* were thought to haunt such. Armor. *goasta*, vastare, to waste. I find in Lye *gastoine*, ager incultus. Lat. Barb. *gastina*, de qua vid. Cange, Gloss.

VER. 5. *Gowden*] Liquefcente. *l* in *w*, ex *golden*. Hinc *rufum* Scoti vocant *gowdy* locks, scil. pro more gentium septent. apud quas rutili et flavi capilli in maximo pretio habebantur. Hinc Cædmon vocat Saram, *Bryd blonden feax*, ponsam flavi comam. Lothum etiam appellat, *Blonden feax*; et in Edda Snorronis legimus Saturnum in taurum rutilum se convertisse,

vertisse, cujus pilus quilibet aureo nitebat colore, *Var sagur gulz litur a huortu har.* Memnon etiam omnes anteisse pulchritudine dicitur, utpote cujus cæsaries supra aurum nitebat, *Har hans var segra en gull.* Et uxor ejus fatidica, omnium formosissima, dicitur habuisse capillos *auro* similes, *Hun var alstra Kuenna fogurst har hennar var sem gull.* Cap. 3. Præfat. Eddæ. Neq; mirandum quod septentr. scriptores rutilum cæsariem tot elogiis celebrant, cum multiplicem Gothorum nationem, Vandalos, Wisigothos, Gepidas, ipsosq; Gothos proprie sic dictos comas rutilos esse scribit Procop. Hist. Vandal. lib. 1. Gib.

All the northern nations were remarkable for blue eyes, and yellow or fair hair. Of the Germans, *Tacit. Mor. c. 4.* "Truces et cærulei oculi, rutilæ comæ." *Juven. Sat. 13.*

"Cærulea quis stupuit Germani lumina? flavam

"Cæsariem."

Confer Cluver. Ger. Ant. p. 118. Aristot. Problem. sect. 14. 8. Conringius de Hab. Corp. Germ. p. 11. 12. From this mark, Tacitus (Vita Agricolaë, cap. 2.) infers the German origin of the Caledonians; "Rutilus Caledoniam habitantium comas, et magnus artus Germanicam originem adservasse." Lucan, Pharsal. l. 10. speaking of Cleopatra's slaves:

"Pars tam flavas gerit altera crines,

"Ut nullus Cæsar Rheni se dicat in arvis

"Tam rutilus vidisse comas."——

So fond were the Germans of this colour of hair, that they used different ointments, both to give and to preserve this ornament; as Plin. informs us, lib. 28. cap. 12.

VER. 7. *Zowden*] So it stands in Ramsay's edition, but whether according to the M.S. we cannot say; nor is the meaning of this word very easy to discover. In the Glossary

XIX.

The millar was of manly mak,
 To meit him was nae mows ;
 There durst not ten cum him to tak,
 Sae noytit he thair pows.

The

to Ramfay's edition, we find *zolden*, explained *holden*. In Douglas we have *zoldin*, which seems to come nearest the sense here, signifying *yeilding*, or *yeilded*. But we think it better to own our ignorance, than to fill the page with idle conjectures.

S T A N Z A XIX.

VER. 2. *To meit him, &c.*] Gibson reads this verse,

“ With him it was nae mows.”

Mows] Mockery, or jest. Thus Lindsay of Pitcottie, of Sinclair, when the Lords seized him, “ Is it *mows*, or earnest, my Lords ?” Battle of Harlaw, stan. 19.

“ Their was nae *mowis* there them amang,

“ Naithing was hard bot heavy knocks.”

The French say, *Faire la moue*, to laugh at one ; and hence Chaucer, Tr. lib. 4. 1. of Lady Fortune ;

“ And whan a wight is from her whele ithrow,

“ Than laugheth she, and *maketh him the morwe*.”

Hib. *magam* illudere, desidere ; *magadh* irrisio, derisus.

Mow

Mow also signifies properly the *mouth*. Gothmund. Thus *faire la mowe*, is to distort the mouth, as is done in looking contemptuously at any person. In Sui-Goth, *mopa*, illudere, vexare, Chron. Rythm. (apud Ihre in *Mopa*.)

“Jak seer Erik will ofs *mopa*.”

“Video Ericum nobis illudere velle.”

Our elegant etymologist remarks the affinity betwixt this and the English *mope*.

Among the Ætolians, *mova* signified *cantilena*, a song; and in Celtic, *moues* denotes the same thing. Hence *Mosai*, the *Muses*, who made and sung verses. Vide Pezron, Antiq; p. ad voc. *Mēsai*. *Mῶνος*, a *derider*, comes from the Celtic *moch*, a sow, from the action of that animal in turning his snout up into the air, and men doing so, as a gesture of contempt; *μῶνις*, fannia, derisio; and the Celts say, *moccio*, for *deriding*. Hence the French *moquer*, and our *mock*. Again, the ancient Gauls said *gore*, for a *sow*. Hence *γορίαω*, irrideo, subfanno; and from the same origin, *Χοίρος*, sus. The ancient Scholiasts truly remark, that this word was *feminine*, among the ancient Greeks; but they did not know the reason, which is, that *gore* in the Celtic properly denotes *sus femina*, a *sow*.

VER. 3. *There durst not ten*] Gibson reads the verse thus:

“There durst nae tensome thair him tak.”

VER. 4. *Noytit*] Gibson reads *cowed*. Goth. *nod*. necessitas. Inde *noda*, cogere; *nodde*, coegit. Vide Gen. 33. v. 11. Ulphila, *Nauthjan*, uibi vid. Jun. Douglas uses *noy* for hurt, annoy, and *noysum*, hurtful, noxious. Thus pag. 191, 11.

“Sa fer as that thir *noysum* bodyis cauld.”

The buschment hale about him brak,
 And bikkert him wi' bows,
 Syne traytorly behint his back
 They hew'd him on the hows
 Behind, that day.

XX.

Ray (Collect. of words) observes, that in Lancashire they say *note*, to push, strike, or gore with the horn, as a bull or ram. This he derives from the Sax. *Hnitan*, to push or gore, Exod. xxi. 28. *Gif oxa hnite*. And this from the Island. *Hniota ferire*, which is the true origin of our *noyt*. Vide Hick. Diction. Island. in *Hnyt*.

Pows.] So the Scots pronounce *Poll*, cacumen, vertex capitis. Hence to *poll at election*, to have each head reckoned; *poll-money*, capitation tax; a *pole* of ling, caput aselli piscis saliti. Skin.

VER. 5. *Buschment*] Contractè from Fr. *embuschement* ambuscade. We find *buschement* used by Douglas. *Ambush* may perhaps be derived from *bush*; and in woody places *ambushes* were generally placed. And this, too, is the opinion of Jun. Gloss. in *Ambushes*. Hence the Italian *imboscate*, and the Lat. term *subseffores*, vid. Serv. ad *Æneid* v. ver. 498.

VER. 6. *Bikkert*] Laid a load of *rattling* blows on him. It would seem, that in this sense the word is used in the old poem of *Chevy Chace*. Reliq. of Ancient Poet. vol. 1. p. 5.

“ Bomen *bickart* uppone the bent

“ With ther brow'd arras cleare.”

i. e. their

XX.

Twa that war herdmen of the herd,
 On udder ran lyk rams,
 Then followit feymen, richt unaffeird
 Bet on with barrow trams;

But

i. e. their arrows *rattled* in the quiver as they moved. In an old translation of Ovid, quoted in the Glossary on this poem, we find these verses :

“ And on that flee Ulysses head

“ Sad curses down does *bicker*.”

Hence it came to signify *fighting* or *skirmishing* ; and here, say our boys to each other, *Let us bicker*, *i. e.* *skirmish*.

VER. 8. *How*] The hams. *How*, from Angl. Sax. *hog* and *hob* ; and from this last the Scots say still *hoch*, as in Douglass. Belg. *Haessen*, verb to *hoch*, to cut the back sinews of the leg, *suffragines succidere*. Hence Jun. derives the phrase, *boxing of dogs*, *genu scissio canum*. Adde Spelm. in *expeditare canem*. Island. *buka* ; incurvare se modo cacantis. Perhaps, too, the *huckle-bone* had its name from hence. Belg. *hucken*, desiderare, in terram se submittere. Vide, Lye Addit. to Jun. Gloss.

S T A N Z A XX.

VER. 1. *Herdmen*] Headsmen, G.

VER. 3. *Feymen*] Lege *faemen*, *i. e.* *enemies*. Douglas sometimes writes it *fa*, which is nearer to the Saxon *fah*, *inimicus* ;

inimicus ; as from *feond*, fiend. Leg. Athelstani R. 20. " Sy he *fa* with done lyng ; *Sit inimicus regis.*" Vide LL. Edmundi R. 1. et Jun. Gloss. in *Foe*. From *fab* comes *feehld*, feud betwixt two families on account of the slaughter of a kinsman ; Angl. *feud* ; Island. *fead* ; Dan. *feyd*. The Latins of the middle ages formed hence their *faida*, de qua Spelman in Archæol. B. Rhenanus Rev. Germ. l. 2. p. 95. "*Faidam* vocabant Franci similitudinem apertam, qua unus aliquis uni vel pluribus bellum denuntiat. Ab hac Gallicani scribæ *faidosum* appellat, qui *faidam* exercet. Germanis notum nimis vocabulum est." Every difference, however, was not called *faida*, but only that capital hatred which could not be appeased, but by the blood of the malefactor. Hence Gloss. *faida*, vindicta mortis. *Faidam* portare alicui, to declare private war against any person. The dreadful consequences of this right of private war, and the numerous statutes against it, are to be found in all the writers of the middle ages. See many curious particulars concerning it, apud Cange in *Faida*. Hence the poor Albigenes, while cruelly persecuted and murdered by the Papists, were called *Faididi*, quod profugi et exulantes erant.

Unaffeired] Unaffrighted, without fear, or as we spell it, *feir*.

VER. 4. *Barrow*] From Sax. *berewe*, which comes from Goth. *bairan* ; Sax. *bæran*, *beoran*. Hence *biar*, on which the dead are carried ; and those who carry them are called *bearers*, and the spokes on which the coffin rests, *bear-trees*.

Trams] Tram, or trum, is Gothic, and thus explained by the elegant and learned Ihre : " Pars arboris longioris in plures partis dissectæ, ut commodius plaustro injici queat." Germ. *trum*, fragorem ; Island. *trumba*. With the German lawyers, *tramrecht*, or *traumrecht*, denotes that right which

which one neighbour has of letting the beams or joists of his house into the nearest wall. Bohem. *tram*, trabs. Stadenius (Explicat. Vocum Bibl. p. 663.) observes, that the Germ. *thramen* signifies *beams*, and the cross joists on which wooden stairs are supported, which leads us to the *thramsteins* of Ulphila, Mark i. v. 6. by which he translates the *αυρίδες* of the Greek, which our version renders *locusts*, the food of John Baptist in the desert. Many of the ancients, as well as the Gothic Bishop, understand this passage of the sacred writer, not of locusts, but the tender tops of some shrub, or species of plant, unknown to us; as Bengelius observes in his note on this verse; and therefore he deduces the last part of the word from *teins*, virga, ramus tenerior. Adde Wachter in *Tram*.

May we not attempt, from what is said of this word *tram*, to explain the word *straba*, used by Jornandes, when describing the funeral of Attila Getica, cap. 39. "Postquam
 " talibus lamentis est defletus, *strabam* super tumulum ejus,
 " ingenti commestatione celebrant." Wormius (Mon. Dan. p. 36.) quotes a passage from Plac. Lactant. ad Stat. Theb. lib. 12. in the following words: "Exuviis hostium extruebatur
 " regibus mortuis pyra, quem ritum sepulturæ hodie quoque
 " Barbari servare dicuntur, quem *strabas* dicunt lingua sua." Now we know that nothing is more common among all the people of Gothic origin, than to put *ſ*. before their words. The word *traſawe*, the learned Ihre says, "usurpatur de
 " rebus quibuscumque exaggeratis, *wed traſawe*, est strues ligno-
 " rum," a *heap*, such as the funeral pile. *Traſawe* also denotes a heap of corn cut down; and hence our *thrave*, consisting of twenty-four sheaves, as we shall more fully explain in our Glossary of the ancient Scottish Dialect; vide Ray's Collect. of Words, p. 75. Of this the barbarous Latin has made *trava*, *trava bladi*, de quo Cange. The custom of the Goths drinking

But quhair thair gobs thay were ungeir'd,
 They gat upon the gams;
 Quhyl bludy barkit was thair bairds,
 As they had worriet lamms
 Maist-lyk that day.

XXI.

drinking largely at the funeral of their chiefs, is too well known to need enlarging on in this place.

VER. 5. *Gobs*] Rostrum, beak, used of birds of prey. Celtic, *gob*, rostrum. Hence our *gab*, used to fig. the mouth; and *gobble*, to devour greedily. Fr. *gober*. Junius observes, that the Gr. *Καβλεει* has some affinity to our words; and is explained by Hesychius, *Κα]απιει*, devorat, obforbet.

Ungeird] Unprepared. Sax. *gearwian*, præparare; and this comes from the Islandic *giora*, parare, facere. *Eg skal giora*, or *eg mun giora*; faciam, vel facturus sum. Hickes (in Dict. Isl.) thinks, that hence is derived the Scots to *gar*, to oblige, or force one to do a thing. *Gear*, Scot. furniture, apparatus. Island. *gearo*, *gearwe*, paratus.

VER. 6. *Gams*] The *gumms*; Teut. *gaum*, *gum*, palatum; A. S. *goma*, gingiva. Douglas 345. 31.

“His greedy *gammes* bedyis with the rede blude!”

Island. *gomur*, palatum. These strokes they got on the mouth explains what the poet adds, that their beards were all besmeared with blood.

VER. 7. *Bludy barkit*] Gibson, on what authority we know

XXI.

The wyves keist up a hideous zell,
 Quhan all thir zounkers zokkit;
 Als ferfs as ony fire-flauchts fell,
 Freiks to the fields they flokkit.

The

know not, reads *bludy burn*; the meaning of which we are ignorant of.

Barkned] Covered with congealed blood, as hard, and in the same manner, as the bark covers the tree. Skinner derives *bark* from Teuton. *bergen*, tegere.

VER. 8. *Worried*] *Worry*, vexare, dilacerare, vide Lye, Gloss. Sax. in *Worian*. We find the original meaning of this word in the following passage of Alfred's Version of Bede's Hist. Eccles. l. 4. c. b. "Seo hreownes thæs oft ewedenan
 "woles feor & wide eal wees *worigende* & fornimende; *Sæpe*
 "*tempestas dictæ cladis latè cunita depopulabatur*." Such was the general signification in the mother tongue; but in Scotch it is always restricted to tearing with the teeth, as a dog does. Ray informs us, it is used in the same sense in the north of England.

S T A N Z A XXI.

VER. 1. *Keist*] Cast. Gibson reads *gave*.

Zell] A doleful cry, indicating deep distress. Sax. *gealpan*; jactare, gloriari, exclamare. The root is the Island. *giell*, vociferor; *gall*, vociferatus sum. We find in the
 Z same

same language *yle*, ejulo; *ylde*, ejulavi. From *gielle* the Danes say, *at gielle*, resonare. Junius, in his idle fondness for Greek derivations, would bring it from *ηλεμος*, or *εαλεμος*, cantio funebris. In the old English we also find *ȝawol*, lugubriter vociferari; Island. *Gala*, vociferari; Armor. *jala*, lamentari. If we must have a Greek derivation, may we not suppose it to come from *αλαχαζω*? but it is needless to go from home on this occasion.

VER. 2. *Zounkers*] Young men, a Cimbr. *junkiære* (says Gibson) vel *jonkiere*, generosus vir juvenis. Goth. *jugga*; and Island. *ung*. Hence Sax. *giung*, *jung*; Welsh, *jevange*, or *jesange*; Angl. *young*, inde *younker*.

Zokkit] Joined together in combat, as when oxen are joined together by the yoke. *Yoke*, from Sax. *geoc*. *joc*.; and this from Goth. *gajuk*, Alam. *joch*. We cannot guess what the learned Gibson was thinking of, while he explains *yokkit*, ready to vomit. *Yoake*, in the north of England, fig. *to vomit*; the *yoakes*, the hiccup. But sure this cannot be understood in this passage, as the true meaning. *Yex*, Angl. fig. singultire; *yexing*, convulsio ventriculi; Belg. *huckup*; Suio-Goth. *hicka*. Confer. Jun. Gloss. *Hick*.

VER. 3. *Fire-flaughts*] Fire flying. Angl. Bor. *fulgura fire-flaughts*, vocant, G. And so do the Scots. The origin is from the Goth. *fleckra* and *fleckta*, motitare, from the quick and versatile motion of the lightning. Tobit. cap. 11. ver. 9. *Ta lopp hunden framfor at, och fleckrade med sin rumpo*; Then the dog went before them, wagging his tail, Ezekiel xi. 22. *Ta flecktade cherubim med sinom wingom*; Tum cherubim alas suas motitabant. Hence the English *flicker*, *flickering*, de quo vid. Jun. etymol. From this action of a dog fawning on his master, we find *fleckra*, adulari. Kon. Styr. p. 57. *Han sum ar falskr ok flickrar*; Qui sub dolus est, et

et adulator. *Flikert* adulatio, *ibid.* p. 53. Alaman. *flechen*, adulari; *flechara*, adultores. Hence Scot. *fleech*, to flatter. Douglas has *fleiband*, flattering, which Ruddiman, for want of a better etymon, derives from Lat. *flectere*.

VER. 4. *Freiks*] Bold, petulant fellows, who love to quarrel; also *foolish* and *impertinent*. Thus Douglas, *Prol.* to *Æneid* 8. p. 239.

“Ha, wald thou fecht quod the *freik*.”

Teuton. *frech*, protervus, insolens, procax. Hence our *freak*, *frakish*, capricious. Suio-Goth. *fræk*, tumidus, insolens. *En freek uppsyn*, Vultus insolentiam præ se ferens. Island. *fræckr*, insolence. Hence in Scots *fractious*, troublesome, quarrelsome. Gud. *Andræ Lex.* Island. They say also, *frækur*, sævus. *Herraud's Saga*, cap. 1. *Frækur i heimtum*, sævus in exactionibus. *Knitlyng.* 5. p. 8. *Oc var that ed fræknasta*, Erant hi milites fortissimi. The learned and ingenious Ihre derives the Latin *ferox*, from the Goth. *fræks* or *fracks*, with great probability, in *Lex.* tom. 1. p. 585. This elegant writer also asserts (in voce *Frankrike*) that the Franks were called in the ancient language *Frakr*, from their ferocity. All the German writers agree in this. *Gothofred. Viterb. Chron.* part 17. in Proem. talking of the origin of the empire of the Franks, “Germani adversus Alanos movent exercitum, eos vincunt, et
“omnio extinguunt—et propter eandem victoriam a Valentiniano Imp. *Franci*, id est *feroces* sunt perpetuo appellati.” *Id. Catalog. Reg. Franc.* “Post modum ab Imperatore Valentiniano vocati sunt *Franci*, i. e. *Feroces*.” And Ricardus Episcop. tit. de Leone 3tio Imp. “Sed quia tempore Valentiniani Imp. ejus mandato vicerunt Alanos, vocavit eos *Francos*, id est *Feroces*.” *Rigordus in gestis Philippi Augusti*, p. 74. “Quos cum multis postmodum idem Valentinianus
“præliis attentasset, nec vincere potuisset, proprio eos nomine

The carlis with clubs did uder quell,

Quhyl blude at breifts out bokkit ;

Sae rudely rang the common bell,

That a' the steipill rokkit

For reid that day.

XXII.

“*Francos, quasi Ferancos, i. e. Feroces appellavit.*” The reader will find more to the same purpose in Cange, voce *Francus*. *Frekner*, Island. signifies *alacer*, strenuous. Olafr. Tryg. S. p. 2. pag. 298. *Tho at badi væri sterker oc frekner*, Quamvis robusti simul et strenui essent. *Freki*, ferocia. Confer Ihre Lex. vol. 1. p. 586.

VER. 5. *Carlis*] Clowns ; Sax. *Eorl* and *Georl*, Gib. The true origin is found in the Islandic, not in the Saxon ; for *eorl* properly denotes a nobleman, whence *Earl* ; but in the mother dialect, the Islan. *Karl*, sig. a rustic, or man of mean condition, as here. So too Alaman. *karl*. Vossius in Etymol. voce *Androsaces*, brings another etymology, but not a probable one. The Germans say, *Ein hapfer karl*, a strong man. Hence too our *churle*, de qua vid. Jun. in voce, who observes, that in the Sax. *ceorelboren* and *thegeaborn* are opposed to each other ; the first signifying a *plebeian*, the second a *gentleman*. It is from this idea of strength that the English say a *karlecat*, *carlehemp*, &c. *Carlish* is clownish, rustic. Thus in the ancient ballad, the Childe of Elle, Reliq. of Anc. Poet. p. 112. vol. 1.

“ And foremost came the *carlish* knight,

“ Sir John of the north countraye.”

Quell

Quell] Alam. *quellen*, Belg. *quellen*, domare, subigere. Sax. *cwellan*. It is used also to signify *killing*. Thus Douglas, 153. 50.

“Thre vilis tho’, as was the auld manere
“In wourfchip of Erix he bad doun quel.”

and p. 263. 1.

“—— with this samyn rycht hand quellit and flane.”

Hence *kwell*, carnifex.

VER. 6. *Bokkit*] Burst forth. *Bock* properly to vomit, and so used by Douglas. “Vox agro Lincolnienfi familiaris” (says Skinner) “alludit Hispan. *bossar*, vomere;” melius a Belg. *booken*, *boken*, pulfare.

VER. 8. *Rokkit*] Shaked. Rock a *cradle*; agitare, motitare cunas. Douglas 157. 30.

“How that the schyp did rok and tailzeve.”

He elſewhere uſes *rokkand* for rolling or tossing. Junius brings it from the Tuton. *rucken*, trahere, loco movere. But the true origin is from the Islandic *krocka*, (as also Ruddiman has observed in Gloss. to Douglas) cum impetu quodam moveri. It is ridiculous enough to find Mer. Caſaubon going to the Greek *ορμαζειν απορμαζειν*, where there is not the ſmalleſt affinity of ſound. Vide Hick. Dick. Island. in *Hrok*.

VER. 9. *Reid*] I ſuſpect it ſhould be *reird* or *rerde*, noiſe or clamour. Douglas, p. 300. v. 30.

“With *rerde* and clamour of blythneſs.”

and p. 37. 12.

“Syne the *reird* followit of the zounkeris of Troy.”

Confer ibid. 324. 25. Ruddiman brings it, with probability enough,

XXII.

Be this Tam Tailor was in's gear,
 When he heard the common bell;
 Said, he wald mak them all a' steir,
 When he cam there himsell:

He

enough, from Sax. *reord*, lingua, sermo, as originally it denoted the *clamour of tongues*.

S T A N Z A XXII.

VER. 1. *Gear*] Bishop Gibson observes, that *gíor*, in the Islandic, signifies to *prepare*. True; but that has nothing to do with the word here used. *Gear*, in our ancient language, denotes all kind of goods and possessions, among which arms were reckoned by our warlike ancestors the most valuable. Primarily it denoted a sheep skin in the Islandic; and as that was the usual garment used by our forefathers, it was afterwards used to signify *cloathing* in general; and hence *armour*, as we still say a coat of armour. Vide our remarks on this word, Preface, p. 13.

VER. 3. *Steir*] The English *stir*, from the A. S. *styr*an, movere. It is used here for violent commotion, as by Douglas, p. 34. ver. 53.

“But ardentlie behaldis all on *stere*.”

Junius

He went to fecht with sik a fear,
 While to the erd he fell;
 A wife that hit him to the grund
 Wi' a grit knocking-mell
 Feld him that day.

XXIII.

Junius has observed the affinity betwixt this and the *σπυραν-
 ξειν*, of Hesychius, to stimulate or prick forward. Ulphila
 has a similar verb, (only compounded) Mark xiv. ver. 5.
And—stauridedun tho, they murmured against her; where
 see the Glossary of Junius.

VER. 8. *Knocking-mell*] *Mell*, from the primitive *mal*, de-
 noting force, power; and hence metaphorically what occasions
suffering, or evil. This is the meaning it carries in the oriental
 dialects. Thus the Persian *mall*, denotes anxiety, suffering;
moul, patience; *malul*, disquiet; Arab. *mell*, patience; Celtic
mall, bad, corrupted. But this is not the place for these in-
 vestigations, which we reserve for our Scoto-Gothic Glossary.
 Of the same family with our *mell*, is the Fr. *mail*, *maillet*;
 whence the English *mallet*. The Latin *malleus* comes from
 the same origin.

Our poet here alludes to the large wooden beetle, made
 use of by our ancestors, to bruise and take the outer husk from
 the barley, to fit it for the pot, before barley mills were in-
 vented. This custom of *beeteling* the barley, has not ceased
 yet in some places of the Highlands; and many of the hollow
 stones, used as the mortar, are still to be seen about our farm-
 ers yards, though they are no longer applied by them to the
 former purpose.

Mellie

XXIII.

When they had beirt like baited bulls,
 And branewod brynt in bales,
 They war as meik as ony mulis
 That mangit ar wi' mails,

For

Mellie is, by our poets, used for *combat*, fighting. Life of Robert Bruce, p. 121.

“That men may by this *mellie* fee.”

Douglas has it frequently. Fr. *melée*; whence the L. B. *melleia*, and *melletum*; and, from the Fr. Chaude, *mellée*, the barbarous writers of the middle ages formed their monstrous *calida melleia*, as Ruddiman has observed. Vide Cange in *Melleia*. We have, too, in our old law books, *chaudmella*. Skene de Verb. Sig. though he knew nothing of the origin of the word, has rightly explained *melletum*, by strife, debate; as we say that ane has *melled* or *tulzied* with ane uther.

Mell is still used in the north for a *mallet* or *beetle*, as Ray informs us.

VER. 9. *Felld*] From the Isl. *fella*, to beat down. So the English now apply it to trees, *to fell timber*. Alam. Fellen *befillan*. Junius's derivation of this word from *velt*, a field, is almost as ridiculous as that of Casaubon, who brings it from *βεβλημενος*; and yet these men were etymologists.

S T A N Z A XXIII.

VER. 1. *Beirt*] Roared and fought with noise, like to that of bulls when baited with dogs. Douglas uses the word *bere* for

for crying or roaring. *Bere* and *birr*, according to Ray, fig. force or might; and in Cheshire they say, *with aw my beer*, with all my force. In Scotland too we use this word *birr*, for might or strength. Hib. *Baireadh*, quod effertur *baireah*, denotat fremitum, et *bairim*, fremere.

In the old English we find *beray*, berayed with blood or dirt, befouled. Teuton. *bern*, merda. vid. Jun.

Baited] This word is still in use, though its origin is not so generally known. With Chaucer *baye* is the stake to which the bear or bull is tied, in order to be baited. Plowm. T. ver. 87.

“As boistous as is bere at baye.”

They then pronounced *baight*, which is now corrupted into *bait*. Chaucer, *ibid.* v. 588.

“He shall be *baighted* as a bere.”

The root is the Islandic *beita*, agitare, incitare. Suio-Goth. *bekeya*, irretire, impedire. “Proprie dicitur” (says Ihre) “de illis, quæ cancellis aut caveis inclusa sunt.”

VER. 2. *Branewod*] Roaring like madmen. *Braie*, fremere, vociferari, barrire, rudere. Hence Fr. *braire*. βραυωσα Hefych. exponit κεραιγια, vociferans. Lye deduces it from Cambr. *brevy*, to cry out. Douglas used *braithlie* for noisy, sounding.

Perhaps it should be wrote *braynewode*, and then it will signify *mad*. Douglas uses *brayne* by itself in this sense, p. 438. ult.

“Quharfore this Turnus half, myndless and *brayne*,

“Socht divers wentis to flie out throw the plane.”

Brynt] From *bræn*, ardere; Goth. *brinnan*; Ill. *ad brenna*; Aleman. *brennan*; Sax. *byrnan*. Hence amber is by the Dutch called *bernsteen*. Douglas uses *brent* for burned.

Bales] *Bale*, sorrow. Isl. *bal*, *bol*, malum; *bolua*, maledicere; *boluan*, maledictions. Douglas, 408. 2.

“Have reuthe and pitie of my wofull bale.”

Chaucer, P. T. v. 68.

“Thou shalt be brent in *baleful* fire.”

Gothic *baldwyan* torquere, Mark v. 7. *Ni balweys mis*. Do not torment us. Matth. viii. 29. *Quhampt hek saur mel balwyan unsis?* Art thou come to torment us before the time? Now Junius (ad voc.) properly observes, that the torment spoken of in the New Testament is always represented as by fire; hence the origin of the Aſ. *beel*, *rogus*; Island. *baal*, incendium. Had we room here, we could prove hence the origin of *Beltyne*, the solemn fire kindled by our ancestors in May, at which time the Celts began their year. Vide Macpherson, Ant. p. 164. Smith Gaelic Ant. p. 31. Pennant's Tour, p. 94. From *tine* comes *tinder*, fomes; Alaman. *zundere*, item *tundre*.

VER. 4. *Mangit*] Ramsay interprets it *maimed* with carrying; Gibson reads *wearied* for *mangit*; Douglas sometimes writes it *menzeit*, confounded, marred, maimed. Thus of Andromache fainting, p. 78. 15.

“—— to the ground all *mangit* fell echo doun.”

and 440. 27.

“Bot then Turnus half *mangit* in affray.”

Ruddiman brings it from S. *mangzie*, or *manzie*; Fr. *me-baign*. Hence, too, our *maim*, per contract. In our old law-books it is written *mainzie*. Reg. Majest. l. 4. c. 3. “He quha is accusit in sic pleyes, may declyne battle, be reason of an *manzie*, or of his age.” From *mainzie*, the writers of the middle ages formed the barbarous Latin term *mahamium*; though

For faintnefs thae forfochtin fulis
 Fell down lyk flauchtir fails;
 Fresh men cam in and hail'd the dulis,
 And dang them down in dails
 Bedeen that day.

XXIV.

though Ruddiman erroneously derives our word from it. Charta Henrici 2do. "Hæc omnia concessi cum murdro, et morte hominis, et plaga, et *mahaim*, et sanguine." Charta Philip 3. Req. Fr. ann. 1273. "Quod percussus membrum amitteret seu vitam, vel etiam *mahainium* incurreret." Plura vide ap. Cange, in *Mahamium*.

Mails] Burdens.

VER. 5. *Forfochtin*] Wearied with fighting. G. We observe here, that in the Gothic dialects, and all its daughters, the particle *fore*, or *for*, increases the signification. Thus *hindre*, *forhindra*, impedire; *minska*, *forminska*, minuire; and often imports a worse meaning than the original word. Thus *rakna* numerare; *forakna*, fig. to err in the sum. *Gora*, facere; *forgora* perimere. *Arbeta*, laborare; *for arbeta* fig. to overlabour one's self. Hence too Engl. *done*, *foredone*; sworn, forsworn. In the Latin, *per* and *præ* have a similar meaning. So *oro*, *peroro*; *facio*, *perficio*; *potens*, *præpotens*, &c.

VER. 6. *Flauchtir fails*] These are the thin sod pared off the green surface of a field, with the instrument now called a *breast plough*, but anciently a *slaughter spade*, which, as it were, *flays* the soil; from the Island. *ad flaa*, excoriare, cutem detrahere; Dan. *flae*; A. S. *beslæ*, excoriatus. Hence too

flakes of snow, from their broad thin shape. Sax. *flacea*, *floc-ci nivis*. Alludit, Gr. *φλοιος* cortex, and *φλοιω*, corticem aut pellem detraho; Sax. *flean*, to flea. Confer. Jun. Etymol. in *fell*. Ray says, that the surface of the earth, which they pare off to burn in Norfolk, is called *flags*. This sort of firing is still common in all the moorish countries of Scotland. The word *fale* or *feal*, turf, cespes, is found in Douglas's Virgil; and Ruddiman thinks that *feal* is only a contraction of *fewel*, as being a common kind of firing in Scotland.

VER. 7. *Hail'd*] To *hail*, Scot. is a phrase used at football, when the victors are said to *hail the ball*, i. e. to drive it beyond, or to the goal; and as they may thus be said to cover the goal, it may, perhaps, come from the Isl. *hill*, *tego*; *bulde*, *texi*; as this from the Gothic *buljan*, *tegere*, *operiri*. Matth. viii. 24. *Gahulith wairthan fram wegim*, Covered with the waves. Hence *hell* is called by Ulphila *balje*; as *theol*, *hell*, from *helen*, *tegere*, *occultare*. Thus *heal* in old English signifies *to conceal*, from Sax. *helan* celare. We call the husks of corn the *hull*, from the same origin. In Northumberland a *fwine hull*, a sow house, or swine sty.

Duiles] The goal or boundary of the course. We imagine it comes from the Island. *duel*, moror, 'the stopping-place to which the ball was to be driven by the victorious party. *Dualde*, moratus sum; *duel*, mora. Hence *to dwell*, or make abode.

VER. 8. *Dang*] Perf. from *ding*, *cedere*, *detrudere*, to beat down, "Haud dubie," says Lye, "ab Hibern. *dingim*, "pellere, urgere." Douglas 229. 52.

" — and with hir awin handis

" *Dang* up the zettis —"

Teuton. *dringen*, from *ding*, *dint*, a stroak or blow; Sax. *dynt*, ictus. Infra St. seq.

" For

XXIV.

The bridegrom brought a pint of aile,
 And bade the pyper drink it.
 Drink it (quoth he), and it so staile;
 A shrew me, if I think it.

The

“For he darst *ding* nane addir.”

Dails] In parties, eight or nine together; from Sax. *dæl*,
 a part or portion. Gib.

Vide Luke xv. 12. *Be dæle*, ex parte. Greg. Dialog. ex
 Verf. R. Alfredi, 2. 23. *Sume dæl*. partim. Thus too Chau-
 cer uses it, Prol. to W. of B. Tale:

“But she was *some dele* deaf, and that was skaith.”

Hence *dælan*, dividere, Luke xxii. 17. to give alms; *dæled*,
 divifus.

VER. 9. *Bedeem*] or *bedene*; for thus it is wrote by Douglas,

“Werpe all thir bodyis in the deep *bedene*.” And

“How Æneas with the rout *bedene*.”

This word is common also to the old English writers; Rud-
 diman brings it from Germ. *bedienen*, præstare officium, *q. d.*
 asfoon as desired.

STANZA XXIV.

VER. 4. *A shrew me*] So it stands in Gibson's edition. It
 should undoubtedly be read *beshrew me*, a very common
 phrase

The bride her maidens stood near by,
 And said it was na blinked;
 And Bartagafie, the bride fae gay,
 Upon him fast she winked,
 Full soon that day.

XXV.

When a' was dune, Dik with an aix
 Came furth to fell a fudder.
 Quod he, quhair ar yon hangit fmaiks,
 Richt now wald flain my brudder?

His

phrase all over South and North Britain in the sixteenth century.

Though I have not Lord Hyndford's M. S. at hand, yet I do take this whole stanza to be an interpolation. It is not found in Ramsay's edition; and the language has something more modern in it than the rest of the poem. *Bartagafie*, a name (as far as I can learn) unknown in Scotland, strengthens the conjecture I have formed, that it is spurious. Whence the Bishop got it, I cannot say; but the whole of his orthography is so faulty and modern, that it appears he was but moderately acquainted with our Scottish idiom; and this has probably led him to think this stanza genuine, and to commit many errors in his notes on the poem itself.

S T A N Z A XXV.

VER. 2. *Furth*] Gibson reads *out*; but we judge this the true reading, as it adds another letter to the alliteration of the
 verse;

verse ; an ornament, or rather jingle, our old poets were very fond of.

Fudder] A load, a great heap. Gibson writes it *fother*. Ray says it is commonly used speaking of lead, and expresses 8 pigs or 1600 weight. But *fudder* certainly means a cart load. Germ. *fuder*, et hoc fortè (says Skinner) a Teuton. *fuehren*, vehere, ducere. And this seems the true meaning of the word in this passage, though Ruddiman will have us to seek it in Hib. *fuidhre*, a servant or valet. We find *futhir* used by Douglas to signify a *trifle*, or thing of no value, p. 311. 29.

“ I compt not of thir pagan goddis ane *futhir*.”

But this has no connection with the other, nor are we to confound with it *foder*, signifying beasts meat, from *foda* nutrire ; nor the Gothic *fodr*, signifying the sheath of a sword, used by Ulphila, John xviii. ver. 11. Hence A. S. *fodder*, *boge foddr*, a quiver, perhaps, because the first quivers and sheaths for swords were made of skins, as *foder* sig. vellus, pellis ; Fr. *seutre* ; Lat. barb. *fodrum*, de quo vid. Cange ; Germ. *futher* ; Angl. *fur* ; confer. doctist. Ihre Lex. vol. 1. p. 511, 512.

VER. 3. *Smaiks*] *Smaik*, silly, pitiful fellow. Douglas, 239. 38.

“ Quod I, *Smaik*, lat me slepe —.”

From Teuton. *schmach*, contumelia. Belg. *smade*. id Teut. *schmachlich*, contumeliosus. The root is the Isl. *smaa*, to contemn ; Eg *smaae*, I despise ; *smaa*, *smaar*, little, *small*, better pronounced, and nearer to the original, by the Scots *sma* ; Goth. *smal*, gracilis, tenuis ; *smalna*, gracilescere. Hence *smale* denotes the smaller cattle, as sheep and goats. Alam. call sheep, *smallsecho*. The ingenious etymologist Ihre thinks

His wyfe bad him gae hame, Gib Glaiks,
 And fae did Meg his mudder;
 He turn'd and gaif them baith their paiks,
 For he durst ding nane udder,
 For feir that day.

thinks the Greek *μυλα*, *sheep*, is nothing but the Gothic term wanting the *s*. *Smæda*, contumelia afficere; *smædeord*, convicia; Belg. *smæden*, *smadden*, deturpare. And hence the words *smutsa*, *smeta*, *smitta*; unde Angl. *smitch*, and our *smit*, to infect or defile. In the parent dialect we find *smarede*, *reculæ*, minoris momenti res; *smaher*, vile, abject. Alfred. lib. 1. cap. 25. 10. *Smaher scale thin*, Vilis servus tuus. Isl. *smá hluter*, res viles; *smæcka*, minuere. Findur Norr. ap. Ihre in voce. *Toku swa riki ad smæckast*, Incipiebant regna tum minui. Hence the true idea of the name given to Magnus, son of Eric king of Sweden, called in derision *Smæk*, not (as it is generally rendered) blanditiis delinitus, *flattered*; but denoting a weak, contemptible fellow, who allowed the whole province of Scania to be taken from him by the Danes, and thereby *smæckad*, diminished his hereditary kingdom, contrary to the oath taken by the kings of Sweden when crowned. Vide Loccenii, Hist. Suet. p. 106.

From this word *smæcka*, the barbarous Latin writers formed *smaccare*, to mutilate or maim, de qua vide Cange Gloss.

VER. 4. *Wald slain*] For would have slain. Gibson reads, *that hurt my brother*.

VER. 5. *Glaicks*] An idle fauntering prattler. *Glaiffe*, or *glave*, is *smooth*, according to Ray. Hence *glavering* is used for *flattering*. In the Cheshire dialect *glaver*, to flatter; A. S. *gliwer*, *scurra*, parasitus; a *gliwan*, *scurram agere*, smooth. Island,

Island. *gler* mare, from its clearness; and *gler*, vitrum. Hence Fr. *glair* d' un œuf, white of an egg; and Angl. *giare*. Confer Jun. Etymol. in *glayre*.

VER. 7. *Paiks*] Blows, repeated strokes. Angl. *paice*, verberare. I shall well *paie* him, I'll beat him. This is not to be confounded with *pay*, solvere debitum. Jun. derives *paie* from Greek *πατεiv*, verberare; but the true etymon. is from Cambr. *prwyo*, ferire, pulsare, percutere. In looking into the learned Ihre's Lex. we find *pak*, fustis; and hence perhaps we have *paik*, to beat with a cudgel. Pezron Celt. Ant. takes notice of *bach* in the Celtic, sig. *fustis*. The Ang. Saxons, changing *c* into *t*, say *bat*. Fr. *baton*. Our most ingenious etymologist observes, that it is more than probable that the ancient Latins used *bacus* for a *stick* or *pole*, from the diminutive *baculus*, still in common use.

We have thrown these notes hastily together, they being only meant, (as well as those on the Gaberlunzie-Man) as a kind of specimen to a Glossary of the ancient Scottish language we intend, at some future period, to publish, provided those who are the proper judges of such an undertaking, shall deem such a work useful for promoting the knowledge of the antiquities and language of our country.

F I N I S.

74

Callander, John

Two ancient scottish poems, the Gaberlunzie-Man, and Christ's kirk on the
green

Edinburgh 1782

P.o.angl. 53 w

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